

غَيْرَ	الْمَغْضُوبِ	عَلَيْهِمْ	وَلَا الضَّالِّينَ ﴿٧﴾
not	(of those) your anger is	upon them	nor (of those) who went astray

## سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَرَبِ ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

### Sūrah Al-Baqarah (The Cow) 2

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.] 2. This is the Book (the Qur'ān), whereof there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)]. 3. Who believe in the *Ghaib* and perform *As-Salāt* (the prayers), and spend out of what We have provided for them [i.e. give *Zakāt* (obligatory charity), spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause – *Jihād*]. 4. And who believe in that (the Qur'ān and the *Sunnah*) which has been sent down (revealed) to you (Muhammad ﷺ) and in that which was sent down before you [the *Taurāt* (Torah) and the *Injīl* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). 5. They are on (true) guidance from their Lord, and they are the successful. 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah

الْمِ	ذَلِكَ	الْكِتَابُ	لَا رَيْبَ	فِيهِ	هُدًى	لِّلْمُتَّقِينَ
Alif-Lam-Mim	that	(is) the Book	no doubt	in it	a guidance	for the pious
الَّذِينَ	يُؤْمِنُونَ	بِالْغَيْبِ	وَيُقِيمُونَ	الصَّلَاةَ	وَمِمَّا	
those who	believe in the unseen		and perform the prayer		and out of what	
رَزَقْنَاهُمْ	يُنْفِقُونَ	وَالَّذِينَ يُؤْمِنُونَ	بِمَا أُنزِلَ			
We have provided them	they spend	and those who believe	in what has been revealed			
إِلَيْكَ	وَمَا أُنزِلَ	مِنْ قَبْلِكَ	وَبِالْآخِرَةِ			
to you	and what was revealed	before you	and in the Hereafter			
هُمْ يُوقِنُونَ	أُولَئِكَ	عَلَى هُدًى	مِّن رَّبِّهِمْ	وَأُولَئِكَ		
they believe with certainty	those	(are) on guidance	from their Lord	and those (are)		
هُمْ	الْمُفْلِحُونَ	إِنَّ الَّذِينَ كَفَرُوا	سَوَاءٌ	عَلَيْهِمْ		
they	(who are) the successful	verily those who disbelieve	(it) is same	to them		
ءَأَنْذَرْتَهُمْ	أَمْ لَمْ تُنذِرْهُمْ	لَا يُؤْمِنُونَ				
(whether) you warn them?	or (do) not warn them	they will not believe				

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ٧  
وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتِيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٨ يُخَادِعُونَ اللَّهَ  
وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٩ فِي قُلُوبِهِمْ مَّرَضٌ  
فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ١٠

7. Allāh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment. 8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not. 9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not! 10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.



وَعَلَىٰ أَبْصَارِهِمْ	وَعَلَىٰ سَمْعِهِمْ	عَلَىٰ قُلُوبِهِمْ	خَتَمَ اللَّهُ
and on their eyes	and on their hearings	on their hearts	Allah has set a seal
وَمِنَ النَّاسِ	عَظِيمٌ	عَذَابٌ	وَلَهُمْ
and of mankind	great	(is) a torment	and for them
الْآخِرِ	وَبِالْيَوْمِ	ءَامِنًا بِاللَّهِ	مَنْ يَقُولُ
the Last	and in the Day	we believe in Allah	(there are some) who say
وَالَّذِينَ ءَامَنُوا	يُخَادِعُونَ اللَّهَ	بِمُؤْمِنِينَ	وَمَا هُمْ
and those who believe	they (think to) deceive Allah	believers	but they (are) not
وَمَا يَشْعُرُونَ	إِلَّا أَنْفُسَهُمْ	وَمَا يَخْدَعُونَ	
while they perceive (it) not	except themselves	while they (do) not deceive	
مَرَضًا	فَزَادَهُمُ اللَّهُ	مَرَضٌ	فِي قُلُوبِهِمْ
(in) disease	so Allah has increased them	(is) a disease	in their hearts
يَكْذِبُونَ	كَانُوا	بِمَا	أَلِيمٌ
tell lies	they used to	for what	painful
			(is) a torment
			and for them

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامِنُوا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers." 12. Verily, they are the ones who make mischief, but they perceive not. 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, Al-Ansār and Al-Muhājirūn) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatīn (devils –polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

وَإِذَا قِيلَ	لَهُمْ	لَا تُفْسِدُوا	فِي الْأَرْضِ
and when it is said	to them	(do) not make mischief	in the earth
قَالُوا إِنَّمَا نَحْنُ	مُصْلِحُونَ ﴿١١﴾	آلَا	إِنَّهُمْ هُمْ
they say we only	(are) peacemakers	beware	(are) those who
أَلْمُفْسِدُونَ	وَلَكِنْ	لَا يَشْعُرُونَ ﴿١٢﴾	وَإِذَا قِيلَ
(are) mischief-makers	[and] but	they perceive not	and when it is said
لَهُمْ ءَامِنُوا	كَمَا ءَامَنَ النَّاسُ	قَالُوا	أَنُؤْمِنُ كَمَا
believe to them	as (other) people believed	they say	(shall) we believe?
ءَامَنَ السُّفَهَاءُ	آلَا	إِنَّهُمْ هُمْ	السُّفَهَاءُ
the fools believed	beware	certainly [they]	they (themselves)
وَلَكِنْ	لَا يَعْلَمُونَ ﴿١٣﴾	وَإِذَا لَقُوا	الَّذِينَ ءَامِنُوا
[and] but	they know not	and when they meet	those who believe
قَالُوا	ءَامِنًا	وَإِذَا خَلَوْا	إِلَىٰ شَيْطَانِهِمْ
they say	we believe	and when they privately meet	[to] their devils
قَالُوا إِنَّا	مَعَكُمْ	إِنَّمَا نَحْنُ	مُسْتَهْزِءُونَ ﴿١٤﴾
they say truly we	(are) with you	verily we	(are) mockers

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَحِمَتْ بَجَرَّتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

15. Allāh mocks at them and gives them increase in their wrongdoing to wander blindly. 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. 18. They are deaf, dumb, and blind, so they return not (to the Right Path).



اللَّهُ يَسْتَهْزِئُ بِهِمْ		وَيَمُدُّهُمْ		فِي طُغْيَانِهِمْ	
Allah mocks at them		and prolongs (increases) them		in their wrongdoings	
يَعْمَهُونَ ﴿١٩﴾	أُولَئِكَ	الَّذِينَ	أَشْتَرُوا الضَّلَالَةَ	بِالْهُدَى	
they wander blindly	those	(are) they who	purchased straying	for guidance	
فَمَا رِيحَتْ بِجَرَّتِهِمْ		وَمَا كَانُوا مُهْتَدِينَ ﴿٢٠﴾		مَثَلُهُمْ	
so their commerce (did) not bring profit		and they were not guided		their parable	
كَمَثَلِ	الَّذِي اسْتَوْفَدَ	نَارًا	فَلَمَّا أَضَاءَتْ	مَا	
(is) like (the) parable	(of) the one who kindled	a fire	then when it lighted	what	
حَوْلَهُ.	ذَهَبَ اللَّهُ بِنُورِهِمْ	وَتَرَكَهُمْ	فِي ظُلُمَاتٍ		
(was) around him	Allah took away their light	and left them	in darkness[es]		
لَا يَبْصُرُونَ ﴿٢١﴾	صُمٌّ	بُكْمٌ	عُمًى	فَهُمْ	لَا يَرْجِعُونَ ﴿٢٢﴾
they (do) not see	(they are) deaf	dumb	(and) blind	so they	return not

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْدِعُهُمْ فِيءَ إِذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَرَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together). 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things. 21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious).

أَوْ	كَصِيبٍ	مِّنَ السَّمَاءِ	فِيهِ	ظُلُمْتُ	وَرَعْدٌ
or	like a rainstorm	from the sky	in it (are)	darkness[es]	and thunder
وَبَرْقٌ	يَجْعَلُونَ أَصْبِعَهُمْ	فِي آذَانِهِمْ	مِّنَ الصَّوَاعِقِ		
and lightning	they thrust their fingers	in their ears	from the thunderclaps		
حَذَرَ	الْمَوْتِ	وَاللَّهُ مُحِيطٌ	بِالْكَافِرِينَ ﴿١٧﴾	يَكَادُ الْبَرْقُ	
for fear (of)	[the] death	and Allah (is) encompassing	the disbelievers	the lightning almost	
يَخْطِفُ أَبْصَرَهُمْ	كُلَّمَا أَضَاءَ	لَهُمْ	مَشَوْا فِيهِ		
snatches away their sight	whenever it flashes	for them	they walk in it		
وَإِذَا أَظْلَمَ	عَلَيْهِمْ	قَامُوا	وَلَوْ شَاءَ اللَّهُ		
and when it darkens	against them	they stand still	and if Allah willed		
لَذَهَبَ	بِسَمْعِهِمْ	وَأَبْصَرِهِمْ	إِنَّ اللَّهَ	عَلَى كُلِّ	
would certainly have taken	their hearing	and their sight	certainly Allah	over all	
شَيْءٍ	قَدِيرٌ ﴿١٨﴾	يَا أَيُّهَا	النَّاسُ	اعْبُدُوا رَبَّكُمْ	الَّذِي
things	(is) All-Powerful	O	mankind	worship your Lord	Who
خَلَقَكُمْ	وَالَّذِينَ	مِن قَبْلِكُمْ	لَعَلَّكُمْ تَتَّقُونَ ﴿١٩﴾		
created you	and those who	(were) before you	so that you may become pious		

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ  
 مِنَ الشَّجَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٠﴾ وَإِنْ  
 كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ  
 مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢١﴾

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allāh (in worship) while you know (that He Alone has the right to be worshipped). 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have



sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a Sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

الَّذِي جَعَلَ	لَكُمْ	الْأَرْضَ	فِرَاشًا	وَالسَّمَاءَ	بِنَاءً
Who has made	for you	the earth	a resting place	and the sky	(as) a canopy
وَأَنْزَلَ	مِنَ السَّمَاءِ	مَاءً	فَأَخْرَجَ	بِهِ	
and sent down	from the sky	water (rain)	then brought forth	therewith	
مِنَ الثَّمَرَاتِ	رِزْقًا	لَكُمْ	فَلَا تَجْعَلُوا	لِلَّهِ أَنْدَادًا	
from fruits (food)	(as) a provision	for you	so (do) not set up	rivals unto Allah	
وَأَنْتُمْ تَعْلَمُونَ	وَإِنْ كُنْتُمْ	فِي رَيْبٍ	مِمَّا	نَزَّلْنَا	
while you know	and if you are	in doubt	about what	We sent down	
عَلَى عَبْدِنَا	فَاتُوا	إِسْرَافًا	مِّن مِّثْلِهِ		
to Our slave	then produce	a Surah (chapter)	of (the) like of it		
وَادْعُوا شُهَدَاءَكُمْ	مِّن دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ			
and call your witnesses (supporters)	besides Allah	if you are truthful			

فَإِنْ لَّمْ تَفْعَلُوا وَلَكِنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾ وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwājun Mutahharatun (purified mates or wives), and they will abide therein forever.





be joined (as regards Allāh's religion of Islamic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.

إِنَّ اللَّهَ		لَا يَسْتَحْيِ		أَنْ يَضْرِبَ مَثَلًا	
verily Allah		(is) not ashamed (disdains)		to set forth a parable (similitude)	
مَا بَعُوضَةً		فَمَا		فَأَمَّا الَّذِينَ ءَامَنُوا	
even (of) a mosquito		and (even) something		above it	
فَيَعْلَمُونَ		أَنَّهُ		مِنْ رَبِّهِمْ	
[thus] they know		(is) the truth		from their Lord	
كَفَرُوا		فَيَقُولُونَ		مَاذَا أَرَادَ اللَّهُ	
disbelieved		[thus] they say		what (did) Allah intend	
يُضِلُّ بِهِ		وَيَهْدِي		بِهْ كَثِيرًا	
He misleads by it		and He guides		many by it	
يُضِلُّ		وَمَا يُضِلُّ		بِهْ	
and He (does) not mislead		many by it		many by it	
بِهْ		إِلَّا الْفَاسِقِينَ		الَّذِينَ يَنْقُضُونَ	
by it		except the disobedient ones		those who break	
مِنْ بَعْدِ		وَيَقْطَعُونَ		مَا أَمَرَ اللَّهُ	
after		and sever		what Allah has ordered	
وَيُفْسِدُونَ		فِي الْأَرْضِ		أُولَئِكَ	
and do mischief		in (on) the earth		those	
أُولَئِكَ		أُولَئِكَ		أُولَئِكَ	
(are) the losers		they		they	

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٨﴾ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾ وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

28. How can you disbelieve in Allāh seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? 29. He it is Who created for you all that is on earth. Then He rose over (*Istawā*) towards the heaven and made them seven heavens and He is the All-Knower of everything. 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, – while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know."

كَيْفَ تَكْفُرُونَ	بِاللَّهِ	وَكُنْتُمْ أَمْوَاتًا	فَأَحْيَاكُمْ
how (can) you disbelieve	in Allah	while you were lifeless	then He gave you life
ثُمَّ يُمِيتُكُمْ	ثُمَّ يُحْيِيكُمْ	ثُمَّ	
then He will give you death	then He will bring you to life	then	
إِلَيْهِ تُرْجَعُونَ ﴿٢٩﴾	هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ		
unto Him you will be returned	He (is) Who created for you what (is) in the earth		
ثُمَّ أَسْتَوَىٰ	إِلَى السَّمَاءِ	فَسَوَّاهُنَّ	سَبْعَ سَمَوَاتٍ
then He turned	to the heaven	and He made them	seven heavens
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ		
of every thing (is) All-Knower	and when said your Lord	to the angels	
إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً	قَالُوا أَتَجْعَلُ		
going to place in the earth	they said a successor		
فِيهَا مَنْ يَفْسِدُ فِيهَا	وَيَسْفِكُ الدِّمَاءَ		
(those) who in it will make mischief in it	and will shed the blood		
وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ	وَنُقَدِّسُ لَكَ		
and we glorify (You) with Your praises (and thanks)	and we sanctify [to] You		
قَالَ	إِنِّي أَعْلَمُ	مَا لَا تَعْلَمُونَ ﴿٣١﴾	
He said	indeed I know	what you (do) not know	



وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ  
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ  
 الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَذَكَّرُ أُنْثَاهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ  
 إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

31. And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

وَعَلَّمَ آدَمَ	الْأَسْمَاءَ	كُلَّهَا	ثُمَّ عَرَضَهُمْ
and He taught Adam	the names	all of them	then He showed (set) them
عَلَى الْمَلَائِكَةِ	فَقَالَ	أَنْبِئُونِي	بِأَسْمَاءِ هَؤُلَاءِ
before the angels	then said	tell me	(of) these (the) names
إِنْ كُنْتُمْ صَادِقِينَ	عَلَّمْتَنَا	لَنَا	إِلَّا مَا
if you are truthful	You have taught us	except what	(is) for us
لَا عِلْمَ	قَالُوا سُبْحَنَكَ	لَا عِلْمَ	لَنَا
no knowledge	they said Glory (is) to You	no knowledge	for us
إِنَّكَ	أَنْتَ الْعَلِيمُ	الْحَكِيمُ	قَالَ يَتَذَكَّرُ
verily [You]	You (are) the All-Knower	the All-Wise	He said O Adam
أَنْبِئُهُمْ	بِأَسْمَائِهِمْ	فَلَمَّا	أَنْبَأَهُمْ
inform them	of their names	and when	he informed them
أَلَمْ أَقُلْ لَكُمْ	إِنِّي أَعْلَمُ	غَيْبَ	السَّمَوَاتِ
(did) not I tell?	[to] you	unseen	(of) the heavens
وَأَعْلَمُ	مَا تُبْدُونَ	وَمَا كُنْتُمْ	تَكْتُمُونَ
and I know	what you reveal	and what you have been	concealing

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾ وَقُلْنَا يَتَّادِمُ أَتَىٰ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٦﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٣٧﴾

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblīs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh). 35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the *Zālimūn* (wrongdoers)." 36. Then the *Shaitān* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

وَإِذْ قُلْنَا	لِلْمَلَائِكَةِ	اسْجُدُوا لِآدَمَ	فَسَجَدُوا	
and when We said	to the angels	prostrate to Adam	[30] they prostrated	
إِلَّا إِبْلِيسَ	أَبَىٰ	وَاسْتَكْبَرَ	وَكَانَ	مِنَ الْكَافِرِينَ
except Iblis (Satan)	he refused	and was proud	and was	(one) of the disbelievers
وَقُلْنَا	يَتَّادِمُ أَتَىٰ	أَنْتَ	وَزَوْجُكَ	الْجَنَّةَ
and We said	O Adam dwell	you	and your wife	(in) the Paradise
وَكُلَا	مِنْهَا	رَغَدًا	حَيْثُ شِئْتُمَا	
and eat both of you	from it	freely	(from) wherever you both wish	
وَلَا تَقْرَبَا	هَذِهِ الشَّجَرَةَ	فَتَكُونَا	مِنَ الظَّالِمِينَ	
but (do) not come near	this tree	lest you both will be	of the wrongdoers	
فَأَزَلَّهُمَا	الشَّيْطَانُ	عَنْهَا	فَأَخْرَجَهُمَا	
then made both of them slip	the Satan	from it	and he got both of them out	
مِمَّا	كَانَا فِيهِ	وَقُلْنَا	أَهْبِطُوا	بَعْضُكُمْ
from what	they both were in [it]	and We said	get you down	some of you



مُسَقَرٌّ	فِي الْأَرْضِ	وَلَكُمْ	عَدُوٌّ	لِبَعْضٍ
(is) a dwelling place	in (on) the earth	and for you	(as) an enemy	to others
إِلَى حِينٍ		وَمَتَّعَ		
for a (specific) time		and a livelihood		

فَلَقَّىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾ قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾ يَبْقَىٰ إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَارْهَبُونِ ﴿٤٠﴾

37. Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. 38. We said: "Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. 39. But those who disbelieve and deny Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) – such are the dwellers of the Fire. They shall abide therein forever. 40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

فَلَقَّىٰ آدَمَ	مِنْ رَبِّهِ	كَلِمَاتٍ	فَتَابَ	عَلَيْهِ	إِنَّهُ
then Adam received	from his Lord	words	and He pardoned	[on] him	verily [He]
هُوَ التَّوَّابُ	الرَّحِيمُ	قُلْنَا	أَهْبِطُوا مِنْهَا		
He (is) the Acceptor of repentance	the Most Merciful	We said	get down from it		
فَإِمَّا يَأْتِيَنَّكُمْ	مِنِّي	هُدًى	فَمَنْ تَبِعَ		
and whenever comes to you	from Me	guidance	then whoever follows		
هُدَايَ	فَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ		
My guidance	[then] no fear	(will be) on them	and they shall not grieve		

وَالَّذِينَ كَفَرُوا	وَكَذَّبُوا	بِآيَاتِنَا	أُولَئِكَ	أَصْحَابُ
and those who disbelieved	and denied	Our Signs	they	(are the) dwellers
النَّارِ	هُمْ	فِيهَا	خَالِدُونَ	يَبْنِي
(of) the Fire	they	in it	(shall) abide forever	O Children
أَذْكُرُوا نِعْمَتِيَ	الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَوْفُوا	بِعَهْدِي
remember My Favour	which	I bestowed upon you	and fulfil	My Covenant
أَوْفِ بِعَهْدِكُمْ	وَإِنِّي	فَارْهَبُونِ		
I shall fulfil your covenant	and Me alone	so fear (Me)		

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونَ ﴿٤١﴾ وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُنُوا لِلْحَقِّ وَانْتُمْ تَعْمَلُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

41. And believe in what I have sent down (this Qur'ān), confirming that which is with you [the Taurāt (Torah) and the Injil (Gospel)], and be not the first to disbelieve therein, and buy [get (تَأْخُذُ اجْرًا)] not with My Verses [the Taurāt (Torah) and the Injil (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad ﷺ is Allāh's Messenger and his qualities are written in your Scriptures, the Taurāt (Torah) and the Injil (Gospel)] while you know (the truth). 43. And perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), and bow down (or submit yourselves with obedience to Allāh) along with *Ar-Rāki'ūn*. 44. Enjoin you *Al-Birr* (piety and righteousness and every act of obedience to Allāh) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurāt (Torah)]! Have you then no sense?

وَعَامِنُوا	بِمَا أَنْزَلْتُ	مُصَدِّقًا	لِمَا	مَعَكُمْ
and believe	in what I have sent down	confirming	that which	(is) with you



وَلَا تَكُونُوا	أَوَّلَ	كَافِرٍ	بِهِ	وَلَا تَشْتَرُوا	بِآيَاتِي
and (do) not be	(the) first	disbeliever	in it	and (do) not buy	with My Verses
ثَمَنًا	قَلِيلًا	وَإِنِّي	فَاتَّقُونِ	وَلَا تَلْبِسُوا الْحَقَّ	
a price	small	and Me alone	so fear [Me]	and mix not the truth	
بِالْبَاطِلِ	وَتَكْتُمُوا الْحَقَّ	وَأَنْتُمْ تَعْمَلُونَ			
with falsehood	and (do not) conceal the truth	while you know			
وَأَقِيمُوا الصَّلَاةَ	وَاءَاتُوا الزَّكَاةَ	وَارْكَعُوا	مَعَ		
and perform the prayer	and give the Zakat	and bow down	with		
الرَّكَعِينَ	أَتَأْمُرُونَ النَّاسَ	بِالْبِرِّ			
those who bow down	(do) you enjoin (on the) people?	[the] piety and righteousness			
وَتَنْسَوْنَ أَنْفُسَكُمْ	وَأَنْتُمْ نَتْلُونَ	الْكِتَابَ	أَفَلَا تَعْقِلُونَ		
and you forget yourselves	while you recite	the Scripture	then (do) not you understand?		

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يَبْنَئِ إِسْرَءِيلُ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

45. And seek help in patience and As-Salāt (the prayers) and truly, it is extremely heavy and hard except for Al-Khāshi'ūn [i.e. the true believers in Allāh – those who obey Allāh with full submission, fear much from His punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)]. 46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return. 47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)]. 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

وَأَسْتَعِينُوا	بِالصَّبْرِ	وَالصَّلَاةِ	وَإِنَّهَا	لَكَبِيرَةٌ
and seek help	in patience	and prayer	and truly it	(is) surely very hard
إِلَّا	عَلَى الْخَاشِعِينَ ﴿٤٩﴾	الَّذِينَ يَظُنُّونَ	أَنَّهُمْ	مُلَاقُوا
except	on the humble ones	those who realize	that they	(are) going to meet
رَبِّهِمْ	وَأَنَّهُمْ	إِلَيْهِ	رَاجِعُونَ ﴿٥٠﴾	يَبْنِي
their Lord	and that they	unto Him	(are) going to return	O Children
إِسْرَءِيلَ أَذْكُرُوا	نِعْمَتِي	الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَنِّي
(of) Israel remember	My Favour	which	I bestowed upon you	and that I
فَضَّلْتُكُمْ	عَلَى الْعَالَمِينَ ﴿٥١﴾	وَأَتَّقُوا يَوْمًا	لَا تَجْزِي نَفْسٌ	
preferred you	over (all) the worlds	and fear a day (when)	shall not avail a person	
عَنْ نَفْسٍ	شَيْئًا	وَلَا يُقْبَلُ	مِنْهَا	شَفَعَةٌ
(another) person	anything	nor will be accepted	from him	any intercession
وَلَا يُؤْخَذُ	مِنْهَا	عَدْلٌ	وَلَا هُمْ يُنصَرُونَ ﴿٥٢﴾	
nor will be taken	from him	compensation (ransom)	and they will not be helped	

وَإِذْ نَجَّيْنَاكُمْ مِنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا ءَالِ فِرْعَوْنَ وَأَنْتُمْ نَظَرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْنَا الْعِجْلَ مِنَ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord. 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea water covered them). 51. And (remember) when We appointed for Mūsā (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zālimūn (polytheists and wrongdoers).



وَإِذْ	نَجَّيْنَاكُمْ	مِنْ	عَالٍ
and (remember) when	We delivered (saved) you	from	(the) people
فِرْعَوْنَ	يَسْمُونَكُمْ	سُوءَ	الْعَذَابِ
(of) Pharaoh	who were afflicting you	(with) a horrible (evil)	[the] torment
يَذْمِحُونَ أَبْنَاءَكُمْ	وَيَسْتَحْيُونَ نِسَاءَكُمْ	وَفِي ذَٰلِكُمْ	
slaughtering (killing) your sons	and letting live (sparing) your women	and in that	
بَلَاءٍ	مِنْ رَبِّكُمْ	عَظِيمٍ	وَإِذْ فَرَقْنَا
(was) a trial	from your Lord	great	and (remember) when We separated
بَيْنَكُمْ	وَالْبَحْرَ	فَأَنجَيْنَاكُمْ	وَأَغْرَقْنَا
for you	the sea	then We saved you	and We drowned
فِرْعَوْنَ	وَأَنْتُمْ نَظُرُونَ	وَإِذْ وَعَدْنَا	
(of) Pharaoh	while you (were) looking	and (remember) when We appointed for	
مُوسَىٰ	أَرْبَعِينَ	لَيْلَةً	ثُمَّ أَخَذْتُمْ
Moses	forty	nights	then you took (for worship)
	مِنْ بَعْدِهِ	وَأَنْتُمْ	ظَالِمُونَ
	after him	and you	(were) wrongdoers

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

52. Then after that We forgave you so that you might be grateful. 53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurāt (Torah)] and the criterion (of right and wrong) so that you may be guided aright. 54. And (remember) when Mūsā (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among

you), that will be better for you with your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

ثُمَّ عَفَوْنَا	عَنْكُمْ	مِنْ بَعْدِ	ذَلِكَ	لَعَلَّكُمْ تَشْكُرُونَ
then We forgave	you	after	that	so that you may be grateful
وَإِذْ آتَيْنَا	مُوسَى	الْكِتَابَ	وَالْفُرْقَانَ	
and (remember) when We gave	Moses	the Scripture	and the criterion	
لَعَلَّكُمْ تَهْتَدُونَ	وَإِذْ قَالَ	مُوسَى	لِقَوْمِهِ	
so that you may be guided aright	and (remember) when said	Moses	to his people	
يَقَوْمِ	إِنَّكُمْ ظَلَمْتُمْ	أَنْفُسَكُمْ	بِاتِّخَاذِكُمْ	
O my people	verily you have wronged	yourselves	by your taking (for worship)	
الْعِجْلِ	فَتُوبُوا	إِلَىٰ بَارِيكُمْ	فَأَقْتُلُوا أَنْفُسَكُمْ	ذَلِكُمْ
the calf	so turn in repentance	to your Creator	and kill yourselves	that
خَيْرٌ	لَّكُمْ	عِنْدَ	بَارِيكُمْ	فَنَابَ
(is) better	for you	with	your Creator	then He turned
				عَلَيْكُمْ
				إِنَّهُ
				truly (He)
				towards you
				then He turned
				your Creator
				with
				for you
				(is) better
				the Most Merciful
				He (is) the Acceptor of repentance

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ  
تَنْظُرُونَ ﴿٥٥﴾ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾ وَظَلَّلْنَا عَلَيْكُمُ  
الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

55. And (remember) when you said: “O Mūsā (Moses)! We shall never believe in you until we see Allāh plainly.” But you were seized with a thunderbolt (lightning) while you were looking. 56. Then We raised you up after your death, so that you might be grateful. 57. And We shaded you with clouds and sent down on you *Al-Manna* and the quails, (saying): “Eat of the good lawful things We have provided for you,” (but they rebelled). And they did



not wrong Us, but they wronged themselves.

وَإِذْ قُلْتُمْ	يَمُوسَى	لَنْ نُؤْمِنَ	لَكَ	حَتَّى
and (remember) when you said	O Moses	we shall never believe	in you	till
نَرَى اللَّهَ جَهْرَةً	فَأَخَذَتْكُمْ	الصَّاعِقَةُ	وَأَنْتُمْ تَنْظُرُونَ	
we see Allah plainly	so seized (overtook) you	the thunderbolt	while you (were) looking	
ثُمَّ بَعَثْنَاكُمْ	مِنْ بَعْدِ	مَوْتِكُمْ	لَعَلَّكُمْ تَشْكُرُونَ	
then We raised you up	after	your death	so that you may be grateful	
وَضَلَّلْنَا	عَلَيْكُمْ	الْغَمَامَ	وَأَنْزَلْنَا	عَلَيْكُمْ
and We shaded	[over] you	(with) clouds	and We sent down	on you
وَالسَّلَوَى	كُلُوا مِنْ طَيِّبَاتِ	مَا	رَزَقْنَاكُمْ	
and the quails	eat of (the) good (pure, lawful) things	which	We have provided for you	
وَمَا ظَلَمُونَا	وَلَكِنْ كَانُوا	أَنْفُسَهُمْ يَظْلِمُونَ		
and they (did) not wrong Us	[and] but they were	doing wrong (to) themselves		

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾ وَإِذْ أَسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦٠﴾

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."  
59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrongdoers *Rijz* (a punishment) from

the heaven because of their rebelling against Allāh's obedience. 60. And (remember) when Mūsā (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth."

وَاِذْ قُلْنَا	ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا	حَيْثُ شِئْتُمْ
and (remember) when We said	enter this town and eat	wherever you wish (then)
رَغَدًا	وَادْخُلُوا الْبَابَ	سُجَّدًا
abundantly	and enter the gate	in prostration
نَغْفِرْ لَكُمْ	خَطِيئَتِكُمْ	وَسَنَزِيدُ
We shall forgive you	your sins	and We shall increase
فَبَدَّلَ الَّذِينَ	ظَلَمُوا	قَوْلًا
but changed those who	did wrong (change)	(the) word
الَّذِي	قِيلَ لَهُمْ	فَاَنْزَلْنَا
that (which)	had been told to them	so We sent down
رِجْزًا	مِّنَ السَّمَاءِ	بِمَا كَانُوا
a punishment	from the heaven	(because) of what they used to
وَإِذِ اسْتَسْقَىٰ	مُوسَىٰ	لِقَوْمِهِ
and (remember) when asked for water	Moses	for his people
أَضْرَبَ بِعَصَاكَ الْحَجَرَ	فَانْفَجَرَتْ	مِنْهُ
strike with your stick	the stone	then gushed forth
فَدَعَلِمَ	كُلُّ	أُنَاسٍ
indeed knew	every	people
رَزَقِ اللَّهِ	وَلَا تَعْتَوُوا	فِي الْأَرْضِ
(the) provision (of) Allah	and (do) not act corruptly	on the earth
	مُفْسِدِينَ	
	making mischief	

وَإِذْ قُلْتُمْ يَمْوِسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامِهِ وَاجِدْ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْثِي



الْأَرْضِ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا قَالَ أَتَسْتَبْدِلُونَ  
الَّذِي هُوَ أَذْنَبُ بِالَّذِي هُوَ خَيْرٌ أَهْطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ  
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ اللَّهِ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ  
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

61. And (remember) when you said, "O Mūsā (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fūm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allāh. That was because they used to disbelieve the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations etc.) of Allāh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allāh, i.e. commit crimes and sins).

وَأِذْ قُلْتُمْ	يَا مُوسَى	لَنْ نَصْبِرَ	عَلَى طَعَامٍ
and (remember) when you said	O Moses	we shall never endure	[on] food
وَاحِدٍ	لَنَا	رَبِّكَ	مِمَّا
one (one kind of)	for us	your Lord	of what
فَادْعُ	لَنَا	يُخْرِجْ لَنَا	مِمَّا
so invoke	for us	to bring forth for us	of what
تَنْبُتُ الْأَرْضُ	مِنْ بَقْلِهَا	وَقِثَّائِهَا	وَفُومِهَا
grows the earth	of its herbs	and its cucumbers	and its garlic
وَبَصِلِهَا	قَالَ	أَتَسْتَبْدِلُونَ	الَّذِي
and its onions	he said	(would) you exchange that?	for that
هُوَ	خَيْرٌ	أَهْطُوا مِصْرًا	فَإِنَّ
which	(is) better	go you down (to) any town	so indeed
لَكُمْ	لَكُمْ	فَإِنَّ	لَكُمْ
for you	for you	so indeed	for you
مَأْسَأَلْتُمْ	وَضُرِبَتْ	عَلَيْهِمُ	الذِّلَّةُ
(is) what you have asked for	and were stamped (stuck)	upon them	the humiliation
وَالْمَسْكَنَةُ	وَبَاءُوا	بِغَضَبِ	مِنْ اللَّهِ
and misery	and they drew on themselves	(the) Wrath	of Allah
	وَبَاءُوا	بِغَضَبِ	مِنْ اللَّهِ
	and they drew on themselves	(the) Wrath	of Allah
	وَبَاءُوا	بِغَضَبِ	مِنْ اللَّهِ
	and they drew on themselves	(the) Wrath	of Allah

وَيَقْتُلُونَ	بَيَّأَتِ اللَّهُ	يَكْفُرُونَ	يَأْنَهُمْ كَانُوا
and kill	in (the) Signs (Verses of) Allah	disbelieve	because they used to
بِمَا عَصَوْا	ذَلِكَ	الْحَقِّ	بِغَيْرِ
(because) of what they disobeyed	that (was)	just cause	without
	يَعْتَدُونَ	وَكَانُوا	
	transgress	and used to	

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿٦٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا ءَاتَيْنَاكُمْ  
بِقُوَّةٍ وَآذِكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِمَّنْ بَعْدَ ذَلِكَ فَلَوْلَا فَضْلُ  
اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allāh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqūn* (the pious). 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allāh upon you, indeed you would have been among the losers.

وَالصَّابِئِينَ	وَالنَّصَارَى	وَالَّذِينَ هَادُوا	إِنَّ الَّذِينَ ءَامَنُوا
and Sabians	and Christians	and those who became Jews	verily those who believed
فَلَهُمْ	وَعَمِلَ صَالِحًا	الْآخِرِ	وَالْيَوْمِ
so for them	and does good deeds	the Last	and the Day
عَلَيْهِمْ	وَلَا خَوْفٌ	رَبِّهِمْ	عِنْدَ
on them	and (shall be) no fear	their Lord	with
			(is) their reward



وَلَا هُمْ يَحْزَنُونَ ﴿٦٥﴾	وَإِذَا خَذْنَا	مِيثَاقَكُمْ
nor they shall grieve	and (remember) when We took	your covenant
وَرَفَعْنَا فَوْقَكُمْ	الطُّورَ	حُذُوا مَا
and We raised above you	the Tur (Mount Sinai)	what hold
بِقُوَّةٍ	وَأَذْكُرُوا	مَا
with strength	and remember	what
ثُمَّ تَوَلَّيْتُمْ	مِنْ بَعْدِ	ذَلِكَ
then you turned away	after	that
عَلَيْكُمْ	وَرَحْمَتُهُ	لَكُمْ
upon you	and His Mercy	indeed you would have been
		مِنَ الْخَاسِرِينَ ﴿٦٦﴾
		among the losers
		فَلَوْلَا فَضْلُ اللَّهِ
		so had (it) not been for (the) Grace (of) Allah

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾  
 فجعلناها نكلاً لما بين يديها وما خلفها وموعظةً للمتقين ﴿٦٦﴾ وَإِذْ قَالَ  
 مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنْتَ خَدُّنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ  
 أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqūn* (the pious). 67. And (remember) when Mūsā (Moses) said to his people: "Verily, Allāh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allāh's Refuge from being among *Al-Jāhilūn* (the ignorant or the foolish)."

وَلَقَدْ عَلِمْتُمُ	الَّذِينَ اعْتَدَوْا	مِنْكُمْ	فِي
and indeed you knew	those who transgressed	amongst you	in (the matter)
السَّبْتِ	فَقُلْنَا	لَهُمْ	كُونُوا قِرَدَةً
(of) the Sabbath (Saturday)	so We said	to them	be you monkeys
			خَاسِئِينَ ﴿٦٥﴾
			despised (rejected)

فَجَعَلْنَاهَا	نَكَالًا	لِّمَا	بَيْنَ يَدَيْهَا
so We made this (punishment)	an example	for those	(in) front of them
وَمَا	خَلْفَهَا	وَمَوْعِظَةً	لِّلْمُتَّقِينَ
and those	after them	and a lesson	for the pious
مُوسَىٰ	لِقَوْمِهِ	إِنَّ اللَّهَ يَأْمُرُكُمْ	أَنْ تَذَبَحُوا
Moses	to his people	verily Allah commands you	that you slaughter
قَالُوا	أَنۢتُمْ خِدَانَا	هٰؤُلَاءِ	أَعُوذُ بِاللَّهِ
they said	(do) you make (of) us?	fun	I take refuge with Allah
أَنْ أَكُونَ		مِنَ الْجَاهِلِينَ	
that I be		among the ignorant	

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمُرُونَ ﴿٦٨﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded." 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.'" 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allāh wills, we will be guided."

قَالُوا	ادْعُ لَنَا	رَبَّكَ	يُبَيِّنْ لَنَا	مَا هِيَ	قَالَ
they said	call upon for us	your Lord	He may make plain to us	it (is) what	he said
إِنَّهُ يَقُولُ	إِنَّهَا	بَقَرَةٌ	لَّا فَارِضٌ وَلَا بِكْرٌ	عَوَانٌ	بَيْنَ
verily He says	[verily] it	(is) a cow	neither old nor young	(but) middling	between



ذَلِكَ ۖ فَافْعَلُوا	مَا تَأْمُرُونَ	قَالُوا	أَدْعُ لَنَا	رَبَّكَ
so do	what you are commanded	they said	call upon for us	your Lord
يُبَيِّنْ لَنَا	مَا	لَوْنُهَا	قَالَ	إِنَّهُ يَقُولُ
to make plain to us	what	its colour (is)	he said	verily He says
بَقَرَةٌ	صَفْرَاءُ	فَاقِعٌ	لَوْنُهَا	تَسْرُّ النَّظِيرِينَ
(is) a cow	yellow	bright	its colour	pleasing the beholders
أَدْعُ لَنَا	رَبَّكَ	يُبَيِّنْ لَنَا	مَا	هِيَ
call upon for us	your Lord	to make plain to us	what	the cows
تَشَبَّهُ عَلَيْنَا	وَإِنَّا	إِنْ شَاءَ اللَّهُ	لَمُهْتَدُونَ	
are alike to us	and indeed we	if Allah wills	surely (will) be guided	

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيعَةَ فِيهَا قَالُوا أَكُنَّ حِجَّتَ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قُنُتُمْ نَفْسًا فَاذَرْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

71. He [Mūsā (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allāh brought forth that which you were hiding. 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allāh brings the dead to life and shows you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

قَالَ	إِنَّهُ يَقُولُ	إِنَّهَا	بَقَرَةٌ	لَا ذَلُولٌ	تُثِيرُ الْأَرْضَ
he said	indeed He says	[indeed] it	(is) a cow	neither trained	to till the soil
وَلَا تَسْقِي الْحَرْثَ	مُسَلَّمَةٌ	لَا شِيعَةَ	فِيهَا	قَالُوا	أَكُنَّ
nor (it) waters the fields	sound	(with) no blemish	in it	they said	now

وَمَا كَادُوا	فَذَبَحُوهَا	جَنَّتْ بِالْحَقِّ		
and they were not near	so they slaughtered it	you have come with the truth		
فِيهَا	فَادْرَأْتُمْ	نَفْسًا	وَإِذْ قَتَلْتُمْ	يَفْعَلُونَ ﴿٦٤﴾
regarding it	then you disputed	a man	and when you killed	(to) doing (it)
أَصْرَبُوهُ	فَقُلْنَا	تَكْنُتُونَ ﴿٦٥﴾	مَا كُنْتُمْ	وَاللَّهُ يُخْرِجُ
strike him	so We said	hiding	(that) which you were	but Allah brought forth
وَيُرِيكُمْ	الْمَوْتَى	كَذَلِكَ يُحْيِي اللَّهُ	بِبَعْضِهَا	
and shows you	the dead	thus Allah brings to life	with a piece (of) it	
		لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٦﴾	ءَايَاتِهِ	
		so that you may understand	His Signs	

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا لَمَا يَشَقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٦٧﴾ أَفَنُظْمِعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٦٨﴾

74. Then after that your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allāh. And Allāh is not unaware of what you do. 75. Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it?

ثُمَّ قَسَتْ قُلُوبُكُمْ	مِنْ بَعْدِ	ذَلِكَ	فَهِيَ	كَالْحِجَارَةِ
then your hearts were hardened	after	that	so they	(became) as stones



أَوْ أَشَدُّ	فَسَوْءٌ	وَإِنَّ	مِنَ الْحِجَارَةِ
or (even) worse	(in) hardness	and indeed	(there are) some stones
لَمَّا يَنْفَجَرُ	مِنْهُ	وَأَنَّ	مِنْهَا
certainly which gush forth	from them	and indeed	of them (stones)
لَمَّا يَسْقُوقُ	فَيَخْرُجُ	مِنْهُ	أَلْمَاءٌ
certainly which split asunder	so flows	from them	water
لَمَّا يَهْطُ	مِنْ خَشْيَةِ اللَّهِ	وَمَا لِلَّهِ	يَغْفِلُ عَمَّا تَعْمَلُونَ
certainly which fall down	(of) Allah (is) not for fear	and Allah	unaware of what you do
أَفَنَظْمَعُونَ	أَنْ يُؤْمِنُوا	لَكُمْ	وَقَدْ كَانَ فَرِيقٌ
(do) you covet?	that they will believe	in you	while indeed a group used to
مِنْهُمْ يَسْمَعُونَ	كَالْمِ اللَّهِ	ثُمَّ يُخَرِّفُونَهُ	مِنْ بَعْدِ مَا
[of them] hear	(the) Word (of) Allah	then they change it	after
عَقَلُوهُ	وَهُمْ يَعْلَمُونَ		
they understood it	while they know		

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا ءَامَانِي وَإِنَّ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad ﷺ, which are written in the Taurāt (Torah)], that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding? 77. Know they (Jews) not that Allāh knows what they conceal and what they reveal? 78. And there are among them (Jews) unlettered people, who know not the Book, but

they trust upon false desires and they but guess.

وَإِذَا الْقَوَا	الَّذِينَ ءَامَنُوا	قَالُوا	ءَامَنَّا	وَإِذَا أَخْلَا
and when they meet	those who believe	they say	we believe	but when meet privately
بَعْضُهُمْ	إِلَى بَعْضٍ	قَالُوا	أَتُحَدِّثُوهُمْ	بِمَا
some of them	with some (others)	they say	you talk to them?	of what
فَتَحَّ اللَّهُ عَلَيْكُمْ	لِيُحَاجُّوكُمْ	بِهِ	عِنْدَ رَبِّكُمْ	
Allah has revealed to you	so that they argue with you	thereby	before your Lord	
أَفَلَا تَعْقِلُونَ	أَوْ لَا يَعْلَمُونَ	أَنَّ اللَّهَ يَعْلَمُ	مَا	
then (do) you not understand?	and (do) they not know?	that Allah knows	what	
يُسرُّونَ	وَمَا يُعْلِنُونَ	وَمِنْهُمْ	أُمِّيُونَ	
they conceal	and what they reveal	and (there are) among them	unlettered people	
لَا يَعْلَمُونَ الْكِتَابَ	إِلَّا أَمَانِي	وَأِنْ هُمْ	إِلَّا يَظُنُّونَ	
(who) know not the Book	but false desires	and they (do) nothing	but guess	

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَتْيَا مَا مَعْدُودَةٌ قُلْ أَتُخَذُكُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

79. Then woe to those who write the book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby). 80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad ﷺ to them): "Have you taken a covenant from Allāh, so that Allāh will not break His Covenant? Or is it that you say of Allāh what you know not?" 81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell);



they will dwell therein forever.

فَوَيْلٌ	لِلَّذِينَ	يَكْتُبُونَ الْكِتَابَ	بِأَيْدِيهِمْ	ثُمَّ يَقُولُونَ
then woe	to those who	write the Book	with their (own) hands	then say
هَذَا مِنْ عِنْدِ اللَّهِ	لِيَشْتَرُوا بِهِ	ثَمَنًا قَلِيلًا	فَوَيْلٌ لَهُمْ	لَهُمْ
this (is) from Allah	to purchase with it	a price little	so woe to them	
مِمَّا كُتِبَتْ	أَيْدِيهِمْ	وَوَيْلٌ لَهُمْ	لَهُمْ	مِمَّا يَكْسِبُونَ
for what have written	their hands	and woe to them		for that they earn
وَقَالُوا	لَنْ تَمَسَّنَا	النَّارُ	إِلَّا أَيَّامًا	مَعْدُودَةً
and they say	never shall touch us	the Fire	but (for) days	(a few) numbered
قُلْ	أَتَخَذْتُمْ عِنْدَ اللَّهِ	عَهْدًا	فَلَنْ يُخْلِفَ اللَّهُ	عَهْدَهُ
say	(have) you taken from Allah?	a covenant	so Allah will never break	His Covenant
أَمْ يَقُولُونَ	عَلَى اللَّهِ	مَا لَا تَعْلَمُونَ	بَلَىٰ	مَنْ كَسَبَ سَيِّئَةً
or (do) you say	of Allah	what you know not	yes	whosoever earned evil
وَأَحْطَتْ	بِهِ	خَطِيئَتُهُ	فَأُولَٰئِكَ	أَصْحَابُ النَّارِ
and has surrounded	him	his sin	[so] those	(are) dwellers (of) the Fire
	هُمْ	فِيهَا	خَالِدُونَ	
	they	in it	(will) abide forever	

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾  
 وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي  
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ  
 وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

82. And those who believe (in the Oneness of Allāh – Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. 83. And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allāh (Alone) and be dutiful

and good to parents, and to kindred, and to orphans and Al-Masākīn (the needy), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad ﷺ], and perform As-Salāt (the prayers), and give Zakāt (obligatory charity).” Then you slid back, except a few of you, while you are backsliders.

وَالَّذِينَ آمَنُوا	وَعَمِلُوا الصَّالِحَاتِ	أُولَئِكَ	أَصْحَابُ
and those who believe	and do good deeds	[those]	(are) dwellers
الْجَنَّةِ	هُمْ فِيهَا	خَالِدُونَ	وَإِذَا أَخَذْنَا
(of) Paradise	they	(will) abide forever	and when We took
بَنِي	إِسْرَءِيلَ	لَا تَعْبُدُونَ	إِلَّا اللَّهَ
(from the) Children	(of) Israel	you shall not worship	but Allah
إِحْسَانًا	وَذِي الْقُرْبَىٰ	وَالْيَتَامَىٰ	وَالْمَسْكِينِ
(be) good	and (to) kindered	and (to) orphans	and the poor (needy)
لِلنَّاسِ	حُسْنًا	وَأَقِيمُوا الصَّلَاةَ	وَاءَاتُوا الزَّكَاةَ
to people	good (kindly)	and perform the prayer	and give Zakat (poor due)
ثُمَّ تَوَلَّيْتُمْ	إِلَّا قَلِيلًا	مِّنْكُمْ	وَأَنْتُمْ
then you slid back	except a few	of you	while you
			مُغْرَضُونَ
			(were) backsliders

وَإِذَا أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِلَافِ وَالْعُدُونِ وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تَقْدُوهُمْ وَهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then,



(this) you ratified and (to this) you bear witness. 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.

وَإِذْ أَخَذْنَا	مِيثَاقَكُمْ	لَا تَسْفِكُونَ دِمَاءَكُمْ	
and (remember) when We took	your covenant	you shed not your blood	
وَلَا تُخْرِجُونَ	أَنْفُسَكُمْ	مِنْ دِيَارِكُمْ	ثُمَّ أَقْرَرْتُمْ
and you turn out not	yourselves	from your dwellings	then you ratified
وَأَنْتُمْ تَشْهَدُونَ	ثُمَّ أَنْتُمْ	هَؤُلَاءِ	تَقْتُلُونَ أَنْفُسَكُمْ
and you bear witness	then you	(are) those	(who) kill yourselves
وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ	مِنْ دِيَارِهِمْ	تُظَاهِرُونَ عَلَيْهِمْ	
and drive out a party of you	from their homes	(assist) aiding one another against them	
يَا لَأْتُمْ	وَالْعُدْوَانِ	وَإِنْ يَأْتُوكُمْ	أُسْرَى تَفْدُوهُمْ
in sin	and transgression	and if they come to you	(as) captives you ransom them
وَهُوَ	مُحَرَّمٌ	عَلَيْكُمْ	إِخْرَاجُهُمْ
though [this]	(was) forbidden	to you	their expulsion
بِبَعْضِ الْكِتَابِ	وَتَكْفُرُونَ	بِبَعْضٍ	فَمَا جَزَاءُ
(of) the Scripture in a part	and you reject	some (of it)	then what
مَنْ يَفْعَلْ	ذَلِكَ مِنْكُمْ	إِلَّا خِزْيٌ	فِي الْحَيَاةِ الدُّنْيَا
(of those) who do	that among you	except disgrace	in the life
وَيَوْمَ	الْقِيَمَةِ	يُرَدُّونَ إِلَى	أَشَدِّ
and (on the) Day	(of) Resurrection	they will be consigned to	(the) most grievous
الْعَذَابِ	وَمَا اللَّهُ	يَغْفِلُ	عَمَّا تَعْمَلُونَ
torment	and Allah (is) not	unaware	of what you do

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيٰوةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُّ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. 87. And indeed, We gave Mūsā (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isā (Jesus), the son of Maryam (Mary), clear signs and supported him with Rūh-ul-Qudus [Jibrail (Gabriel)]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed. 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allāh's Word)." Nay, Allāh has cursed them for their disbelief, so little is that which they believe.

أُولَٰئِكَ	الَّذِينَ	اشْتَرُوا الْحَيٰوةَ	الدُّنْيَا	بِالْآخِرَةِ
those	(are) they who	bought the life	(of) this world	for the Hereafter
فَلَا	يَخَفُّ عَنْهُمْ	الْعَذَابُ	وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾	
so not	shall be lightened for them	the torment	nor they shall be helped	
وَلَقَدْ آتَيْنَا مُوسَى	الْكِتَابَ	وَقَفَّيْنَا	مِنْ بَعْدِهِ	
and indeed we gave Moses	the Book	and We followed up	after him	
بِالرُّسُلِ	وَأَتَيْنَا عِيسَى	ابْنَ مَرْيَمَ	الْبَيِّنَاتِ	
with [the] Messengers	and We gave Jesus	(the) son	(of) Mary	clear signs
وَأَيَّدْنَاهُ	بِرُوحِ الْقُدُسِ	أَفَكُلَّمَا		
and We supported him	with the holy Spirit (Gabriel)	then (is it not that) whenever?		
جَاءَكُمْ	رَسُولٌ	بِمَا لَا تَهْوَىٰ	أَنْفُسُكُمْ	اسْتَكْبَرْتُمْ
came to you	a Messenger	with what	desired not	you grew arrogant

فَفَرِيقًا كَذَّبْتُمْ	وَفَرِيقًا تَقْتُلُونَ	وَقَالُوا أَأُفْلِحُونَ	عُلِفَتْ
so a party you disbelieved	and a party you kill	and they said our hearts	(are) wrapped
بَلْ لَعَنَهُمُ اللَّهُ	يَكْفُرِهِمْ	فَقَلِيلًا	مَا يُؤْمِنُونَ
nay Allah cursed them	for their disbelief	so little	(is) that which they believe

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ ﴿٨٩﴾ يَسْأَلُونَكَ عَنِ الَّذِينَ يَشْتَرُونَ بِعَنَفٍ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعَثْنَا أَنْ نُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

89. And when there came to them (the Jews), a Book (this Qur'ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injil (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers. 90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur'ān), grudging that Allāh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is a disgraceful torment.

وَلَمَّا	جَاءَهُمْ	كِتَابٌ	مِنْ عِنْدِ اللَّهِ	مُصَدِّقٌ	لِمَا	مَعَهُمْ
and when	came to them	a Book	from Allah	confirming	what	(is) with them
وَكَانُوا	مِنْ قَبْلُ يَسْتَفْتِحُونَ	عَلَى الَّذِينَ كَفَرُوا	فَلَمَّا	جَاءَهُمْ	مَا عَرَفُوا	كَفَرُوا بِهِ
though they were	invoking for victory aforetime	over those who disbelieved	so when	came to them	what they recognised	they disbelieved in it
فَلَعْنَهُ اللَّهُ	يَسْأَلُونَكَ	عَنِ الَّذِينَ يَشْتَرُونَ	بِعَنَفٍ	أَنْفُسَهُمْ	أَنْ يَكْفُرُوا	بِمَا أَنْزَلَ اللَّهُ
so (the) Curse (of) Allah	how bad is that	for which they have sold	their own selves	(be) on the disbelievers	that which they believe	in it



أَنْ يَكْفُرُوا	بِمَا أَنْزَلَ اللَّهُ	بَغِيًّا	أَنْ يُنْزِلَ اللَّهُ
that they (should) disbelieve	in that which Allah has revealed	grudging	that Allah reveals
مِنْ فَضْلِهِ	عَلَى مَنْ يَشَاءُ	مِنْ عِبَادِهِ	فَبَاءُوا
of His Grace	unto whom He wills	of His slaves	so they have drawn (on themselves)
يَغْضِبُ	عَلَى غَضَبٍ	وَالْكَافِرِينَ	عَذَابٌ
wrath	upon wrath	and for the disbelievers	(there is) a torment
		مُهِتٌ	مُهِتٌ
		disgracing	disgracing

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا تَوْفِنَا بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُوا بِمَا وَرَاءَهُ. وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

91. And when it is said to them (the Jews), "Believe in what Allāh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad ﷺ to them): "Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?"
92. And indeed Mūsā (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zālimūn (polytheists and wrongdoers).

وَإِذَا قِيلَ	لَهُمْ	ءَامِنُوا بِمَا	أَنْزَلَ اللَّهُ	قَالُوا
and when it is said	to them	believe in what	Allah has sent down	they say
تَوْفِنَا بِمَا	أَنْزَلَ عَلَيْنَا	وَيَكْفُرُوا	بِمَا	وَرَاءَهُ
we believe in what	was sent down to us	and they disbelieve	in what (came)	after it
وَهُوَ	الْحَقُّ	مُصَدِّقًا	لِمَا	مَعَهُمْ
while it	(is) the truth	confirming	what	(is) with them
أَنْبِيَاءَ اللَّهِ	مِنْ قَبْلُ	إِنْ كُنْتُمْ مُؤْمِنِينَ	وَلَقَدْ جَاءَكُمْ	
(the) Prophets (of) Allah	aforetime	if you were (true) believers	and indeed came to you	

مُوسَى	بِالْبَيِّنَاتِ	ثُمَّ اتَّخَذْتُمْ	الْعِجْلَ	مِنْ بَعْدِهِ
Moses	with clear proofs	yet you took (for worship)	the calf	after him

وَأَنْتُمْ	ظَالِمُونَ
and you	(were) wrongdoers

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَأَسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ  
قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ  
لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers." 94. Say to (them): "If the home of the Hereafter with Allāh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

وَإِذْ أَخَذْنَا	مِيثَاقَكُمْ	وَرَفَعْنَا فَوْقَكُمْ
and (remember) when We took	your covenant	and We raised above you
الطُّورَ	خُذُوا مَا	آتَيْنَاكُمْ بِقُوَّةٍ
the Tur (mount Sinai)	hold what	We gave you firmly
وَأَسْمِعُوا قَالُوا	سَمِعْنَا	وَعَصَيْنَا
they said and hear	we heard	and we disobeyed
أُشْرِبُوا	فِي قُلُوبِهِمُ	الْعِجْلَ
and absorbed	in their hearts	(love of) the calf
بِكُفْرِهِمْ	قُلْ	بِئْسَمَا
because of their disbelief	say	evil is what
يَأْمُرُكُمْ بِهِ	يَا مَرْكُم	لَكُمْ
to it commands you		
إِيمَانُكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾	قُلْ
your faith	if you are believers	say
الدَّارُ	إِنْ كَانَتْ	لَكُمْ
the home	if is	for you

الْآخِرَةُ	عِنْدَ اللَّهِ	خَالِصَةً	مِنْ دُونِ	النَّاسِ
(of) the Hereafter	with Allah	specially	excluding	(other) people
فَتَمَنَّوْا الْمَوْتَ		إِنْ كُنْتُمْ صَادِقِينَ		
then long (for) [the] death		if you are truthful		

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَنَجْذِثَهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَوَةٍ وَمَنْ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allāh is All-Knower of the Zālimūn (polytheists and wrongdoers). 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allāh [and do not believe in Resurrection-Majūs (Magians), pagans, and idolaters]. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allāh is All-Seer of what they do. 97. Say (O Muhammad ﷺ): "Whoever is an enemy to Jibrail (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ān) down to your heart by Allāh's Permission, confirming what came before it [i.e. the Taurāt (Torah) and the Injil (Gospel)] and guidance and glad tidings for the believers.

وَلَنْ يَتَمَنَّوْهُ	أَبَدًا	بِمَا قَدَّمَتْ	أَيْدِيهِمْ
but they will never long for it	ever	(because) for what sent ahead	their hands
وَاللَّهُ	عَلِيمٌ بِالظَّالِمِينَ	وَلَنَجْذِثَهُمْ	أَخْرَصَ
and Allah	(is) All-Aware of the wrongdoers	and verily you will find them	(the) greediest
النَّاسِ	عَلَى حَيَوَةٍ	وَمِنَ الَّذِينَ	أَشْرَكُوا
(of) mankind	for life	and of those who	ascribed partners (to Allah)



يَوَدُّ أَحَدُهُمْ	لَوْ يُعَمَّرُ	أَلْفَ	سَنَةٍ	وَمَا هُوَ
(each) one of them wishes	if he could be given a life	(of) a thousand	years	but not this
بِمُزَحْزِحِهِ	مِنَ الْعَذَابِ	أَنْ يُعَمَّرَ	وَاللَّهُ	
would remove him away	from the punishment	that he should be given that life	and Allah	
بَصِيرٌ إِمَّا يَعْمَلُونَ ﴿٩٨﴾	قُلْ	مَنْ كَانَتْ	عَدُوًّا	لِجِبْرِيلَ فَإِنَّهُ
All-Seer of what they do	say (is)	whosoever is	an enemy	to Gabriel
نَزَّلَهُ	عَلَى قَلْبِكَ	بِإِذْنِ اللَّهِ	مُصَدِّقًا	
has brought it down	to your heart	by (the) Permission (of) Allah	confirming	
لَمَّا	بَيْنَ يَدَيْهِ	وَهْدًى	وَبُشْرَى	لِلْمُؤْمِنِينَ ﴿٩٩﴾
what (came)	before it	and a guidance	and glad tiding(s)	for the believers

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ  
 لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾  
 أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾ وَلَمَّا  
 جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا  
 الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

98. "Whoever is an enemy to Allāh, His Angels, His Messengers, Jibrail (Gabriel) and Mikāil (Michael), then verily, Allāh is an enemy to the disbelievers." 99. And indeed We have sent down to you manifest *Ayāt* (these Verses of the Qur'ān which inform in detail about the news of the Jews and their secret intentions), and none disbelieve in them but *Fāsiqūn* (those who rebel against Allāh's Command). 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not. 101. And when there came to them a Messenger from Allāh (i.e. Muhammad ﷺ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!

مَنْ كَانَ	عَدُوًّا لِلَّهِ	وَمَلَائِكَتِهِ	وَرُسُلِهِ
whoever is	an enemy to Allah	and His Angels	and His Messengers
وَجِبْرِيلَ	وَمِيكَائِيلَ	فَإِنَّ اللَّهَ عَدُوٌّ	لِلْكَافِرِينَ
and Gabriel	and Michael	then verily Allah (is) an enemy	to the disbelievers
وَلَقَدْ أَنْزَلْنَا	إِلَيْكَ	آيَاتٍ بَيِّنَاتٍ	وَمَا يَكْفُرُ
and indeed We sent down	to you	Ayat (Verses) manifest	and none disbelieve
بِهَا	إِلَّا الْفَاسِقُونَ	أَوْ	كُلَّمَا
in them	but the disobedient ones	and (is it not that)?	whenever
عَهْدُوا عَهْدًا	نَبَذَهُ	فَرِيقٌ مِّنْهُمْ	بَلْ أَكْثَرُهُمْ
they contract a covenant	threw it away	a party of them	nay most of them
لَا يُؤْمِنُونَ	وَلَمَّا	جَاءَهُمْ	رَسُولٌ
believe not	and when	came to them	a Messenger
لَمَّا	مَعَهُمْ	نَبَذَ فَرِيقٌ	أَوْثُوا الْكِتَابَ
what	(was) with them	threw away a party	of those who
كُتِبَ اللَّهُ	وَرَاءَ	ظُهُورِهِمْ	كَأَنَّهُمْ
(the) Book (of) Allah	behind	their backs	as if they
			لَا يَعْلَمُونَ
			(do) not know

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينُ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَعْلَمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَكَرُوا بِهِ ۚ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

102. And they followed what the *Shayātīn* (devils) gave out (falsely of the magic)

in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the *Shayātīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.

وَاتَّبَعُوا	مَا تَنَلُّوْا	الشَّيَاطِيْنُ	عَلَىٰ مُلْكٍ	سُلَيْمٰنٌ
and they followed	What recited (gave out)	the devils	in (the) kingdom	(of) Solomon
وَمَا كَفَرَ سُلَيْمٰنٌ	وَلٰكِنَّ الشَّيَاطِيْنُ كَفَرُوْا	يُعَلِّمُوْنَ النَّاسَ		
and Solomon (did) not disbelieve	[and] but the devils disbelieved	they teach the men		
السِّحْرَ	وَمَا أُنْزِلَ	عَلَى الْمَلَكَائِيْنِ	بَبِلَ	هَارُوتَ وَمَارُوتَ
magic	and what was sent down	to the two angels	at Babylon	Harut and Marut
وَمَا يُعَلِّمَانِ	مِنْ أَحَدٍ	حَتَّى يَقُوْلَا	إِنَّمَا خُنْ	فِتْنَةً
but neither (of) these two taught	anyone	till they had said	only we (are)	(for) a trial
فَلَا تَكْفُرْ	فَيَتَعَلَّمُوْنَ	مِنْهُمَا	مَا يَفْرِقُوْنَ	
so disbelieve not	but they learn	from these two (angels)	what they cause separation	
بَيْنَ	الْمَرْءِ	وَزَوْجِهِ	وَمَا هُمْ	بِضَارِيْنٍ
between	man	and his wife	but not they	(could) harm with it
مِنْ أَحَدٍ	إِلَّا	بِإِذْنِ اللَّهِ	وَيَتَعَلَّمُوْنَ مَا	يَضُرُّهُمْ
except anyone		by (the) Permission (of) Allah	and they learn what	harms them
وَلَا يَنْفَعُهُمْ	وَلَقَدْ عَلِمُوا	لَمَنِ	أَشْرَرُهُ	
and profits them not	and indeed they knew	(that) [certainly] whosoever	buys it	
مَا	لَهُ	فِي الْآخِرَةِ	مِنْ خَلْقٍ	وَلَيْسَ مَا
(is) for him	not	in the Hereafter	any share	and how bad indeed was what



يَعْلَمُونَ	لَوْ كَانُوا	أَنْفُسَهُمْ	شَرَوْا بِهِ
(to) know	if they were	their own selves	they sold for it

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾  
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا  
وَاللَّكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَالْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصِرُ  
بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

103. And if they had believed and guarded themselves from evil and kept their duty to Allāh, far better would have been the reward from their Lord, if they but knew! 104. O you who believe! Say not (to the Messenger ﷺ) *Rā'ina* but say *Unzurna* (make us understand) and listen. And for the disbelievers there is a painful torment. 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikūn* (the idolaters, polytheists, disbelievers in the Oneness of Allāh, pagans) like that there should be sent down to you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.

لَمَثُوبَةٌ	وَاتَّقَوْا	ءَامَنُوا	أَنَّهُمْ	وَلَوْ
indeed (the) reward	and became pious	had believed	that  they	and if
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا	يَعْلَمُونَ	لَوْ كَانُوا	خَيْرٌ	مِّنْ عِندِ اللَّهِ
who believe	O (you)	know	(is) better	from Allah
انْظُرْنَا	وَقُولُوا	رَاعِنَا	لَا تَقُولُوا	
please look upon us	but say	pay attention to us	say not (to Prophet)	
مَا يَوَدُّ الَّذِينَ	أَلِيمٌ	عَذَابٌ	وَاللَّكَافِرِينَ	وَاسْمَعُوا
(do) not like those who	painful	a torment	and for the disbelievers	and listen
وَالْمُشْرِكِينَ	الْكِتَابِ	مِنْ أَهْلِ	كَفَرُوا	
nor the polytheists	(of) the Scripture	among (the) People	disbelieved	

أَنْ يُنْزَلَ	عَلَيْكُمْ	مِنْ خَيْرٍ	مِنْ رَبِّكُمْ	وَاللَّهُ يَخْتَصُّ
that should be sent down	upon you	any good	from your Lord	but Allah chooses
بِرَحْمَتِهِ	مَنْ يَشَاءُ	وَاللَّهُ	ذُو	الْفَضْلِ الْعَظِيمِ
for His Mercy	whom He wills	and Allah	(is) Owner of	Great [the] Bounty

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is Able to do all things? 107. Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth? And besides Allāh you have neither any Wali (protector or guardian) nor any helper. 108. Or do you want to ask your Messenger (Muhammad ﷺ) as Mūsā (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

مَا نَنْسَخْ	مِنْ آيَةٍ	أَوْ نُنْسِهَا	نَأْتِ بِخَيْرٍ
whatever We abrogate	of a Verse	or cause it to be forgotten	We bring better
مِنْهَا أَوْ مِثْلَهَا	أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ	عَلَى كُلِّ شَيْءٍ قَدِيرٌ
or similar (do) it than it	not you know?	that Allah (do)	(is) All-Powerful thing over every
أَلَمْ تَعْلَمْ	أَنَّ اللَّهَ لَهُ	مُلْكُ	السَّمَوَاتِ وَالْأَرْضِ
that Allah (do) not you know?	for Him	(is the) dominion	of the heavens and the earth
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ	أَمْ تُرِيدُونَ	كَمَا سَأَلَ مُوسَى	مِنْ قَبْلُ
besides Allah for you and (do) not	or (do) you want	nor (any) helper	any protector
أَنْ تَسْأَلُوا رَسُولَكُمْ	كَمَا سَأَلَ مُوسَى	مِنْ قَبْلُ	وَمَنْ
that you ask your Messenger	as Moses was asked	before	and whoso

يَتَبَدَّلُ الْكُفْرَ بِالْإِيمَانِ	فَقَدْ ضَلَّ	سَوَاءَ	السَّبِيلِ
changes disbelief	so verily he went astray (from)	(the) Right	Way

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَّجِدْهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad ﷺ is Allāh's Messenger) has become manifest to them. But forgive and overlook, till Allāh brings His Command. Verily, Allāh is Able to do all things. 110. And perform As-Salāt (the prayers), and give Zakāt (obligatory charity), and whatever of good (deeds that Allāh loves) you send forth for yourselves before you, you shall find it with Allāh. Certainly, Allāh is All-Seer of what you do.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ	لَوْ يَرُدُّونَكُم	مِّنْ بَعْدِ	إِيمَانِكُمْ
wish many of	(of) the Scripture	after	if they could turn you back
كُفَّارًا	حَسَدًا	مِّنْ عِندِ	أَنْفُسِهِمْ
(as) disbelievers	(out of) envy	from	their own selves
بَيَّنَّ	لَهُمْ	الْحَقُّ	فَاعْفُوا
had become manifest	unto them	the truth	so forgive
حَتَّى يَأْتِيَ اللَّهُ	بِأَمْرِهِ	إِنَّ اللَّهَ	عَلَى كُلِّ
till Allah brings	His Command	verily Allah	over every
قَدِيرٌ	وَأَقِيمُوا الصَّلَاةَ	وَأَتُوا الزَّكَاةَ	شَيْءٍ
(is) All-Powerful	and establish the prayer	and give (pay) Zakat (poor-due)	thing
وَمَا تُقَدِّمُوا	لِأَنْفُسِكُمْ	مِّنْ خَيْرٍ	نَّجِدْهُ
and whatever you send forth	for yourselves	of good (deeds)	you shall find it



عِنْدَ اللَّهِ | إِنَّ اللَّهَ | بِمَا تَعْمَلُونَ بَصِيرٌ  
(is) All-Seer of what you do | certainly Allah | with Allah

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad ﷺ), "Produce your proof if you are truthful." 112. Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's religion of Islamic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like to their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.

وَقَالُوا	لَنْ يَدْخُلَ الْجَنَّةَ	إِلَّا مَنْ كَانَ	هُودًا	أَوْ نَصْرَىٰ
and they said	never will enter Paradise	except who be	a Jew	or a Christian
تِلْكَ	أَمَانِيُّهُمْ	قُلْ هَاتُوا بُرْهَانَكُمْ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾	
these	(are) their (own) desires	bring your proof	say	if your are truthful
بَلَىٰ مَنْ أَسْلَمَ	وَجْهَهُ لِلَّهِ	وَهُوَ	مُحْسِنٌ	فَلَهُ
yes whoever submitted	his face to Allah	and he	(is) a good-doer	then for him
أَجْرُهُ	عِنْدَ رَبِّهِ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾
(is) his reward	with his Lord	and (shall be) no fear	on them	nor they shall grieve

وَقَالَتِ الْيَهُودُ	لَيْسَتِ النَّصْرَى	عَلَى شَيْءٍ	وَقَالَتِ النَّصْرَى
and the Jews said	the Christians are not	on anything	and the Christians said
لَيْسَتِ الْيَهُودُ	عَلَى شَيْءٍ	وَهُمْ	يَتْلُونَ الْكِتَابَ
the Jews are not	on anything	though they	recite the Scripture
كَذَلِكَ	قَالَ الَّذِينَ	لَا يَعْلَمُونَ	مِثْلَ
similarly	said those who	know not	like
يَحْكُمُ بَيْنَهُمْ	قَوْلِهِمْ	فَاللَّهُ	يَحْكُمُ بَيْنَهُمْ
shall judge between them	their words	so Allah	shall judge between them
يَوْمَ	الْقِيَمَةِ	فِيمَا كَانُوا	فِيهِ يَخْتَلِفُونَ
(on) the Day	(of) Resurrection	about that they have been	differing in it

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ. وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَافِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَشَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾ وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ. بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿١١٦﴾

114. And who are more unjust than those who forbid that Allāh's Name be glorified and mentioned much (i.e. prayers and invocations) in Allāh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allāh's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter. 115. And to Allāh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allāh (and He is High above, over His Throne). Surely, Allāh is All-Sufficient for His creatures' needs, All-Knowing. 116. And they (Jews, Christians and pagans) say: Allāh has begotten a son (children or offspring). Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

وَمَنْ	أَظْلَمُ	مِمَّنْ مَنَعَ	مَسْجِدَ اللَّهِ
and who	(is) more unjust	than (those) who forbid	(the) mosques (of) Allah

أُولَٰئِكَ	فِي خَرَابِهَآ	وَسَعَىٰ	أَسْمُهُ	فِيهَا	أَن يُذَكَّرَ
these (people)	in their ruin	and strive	His Name	in them	to be mentioned
لَهُمْ	إِلَّا خَافِيَةً	أَن يَدْخُلُوهَا	لَهُمْ	مَا كَانَ	
for them	except in fear	that they should enter them	(proper) for them	was not	
عَظِيمٌ	عَذَابٌ	فِي الْآخِرَةِ	وَلَهُمْ	خِزْيٌ	فِي الدُّنْيَا
great	(is) a torment	in the Hereafter	and for them	(is) disgrace	in this world
فَإَيْنَمَا تَوَلَّوْا	وَالْمَغْرِبُ	وَاللَّهُ الْمَشْرِقُ			
so wherever you turn (your faces)	and the west	and to Allah (belongs) the east			
وَسِعُ	إِنَّ اللَّهَ	وَجْهَ اللَّهِ	فَثَمَ		
(is) Ample Giving (All-Embracing)	surely Allah	(is the) Face (of) Allah	[so] there		
سُبْحَنَهُ	أَتَّخَذَ اللَّهُ وَلَدًا	وَقَالُوا	عَلِيمٌ		
Glory be to Him	Allah has begotten a son	and they said	All-Knower		
وَالْأَرْضُ	فِي السَّمَوَاتِ	مَا	لَهُ	بَلْ	
and the earth	(is) in the heavens	(all) that	to Him (belongs)	nay	
قَلْبُونُ	لَهُ	كُلُّ			
(are) subservient	to Him	all			

بَدِيعِ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ: كُنْ فَيَكُونُ ﴿١٧﴾ وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١٨﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٩﴾

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" and it is. 118. And those who have no knowledge say: "Why does not Allāh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with



certainty. 119. Verily, We have sent you (O Muhammad ﷺ) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

أَمْرًا	وَإِذَا قَضَىٰ	وَالْأَرْضِ	بَدِيعُ السَّمَوَاتِ
a matter	and when He decrees	and the earth	(the) Originator (of) the heavens
لَا يَعْلَمُونَ	وَقَالَ الَّذِينَ	فَيَكُونُ	كُنْ يَقُولُ لَهُ
(do) not know	and said those who	and it is	be He says to it
كَذَلِكَ	أَوْتَيْنَا	لَوْلَا يَكْلمُنَا اللَّهُ	
thus	a sign or come to us	why (does) not Allah speak to us	
تَشَبَّهَتْ قُلُوبُهُمْ	قَوْلِهِمْ	مِثْلَ	مِنْ قَبْلِهِمْ
their hearts are alike	their words	like	(were) before them
لِقَوْمٍ يُوقِنُونَ	الْآيَاتِ	قَدَبَيِّنًا	
for people (who) believe with certainty	the Signs/Verses	indeed We have made clear	
وَنَذِيرًا	بَشِيرًا	بِالْحَقِّ	أَرْسَلْنَاكَ
and a warner	a bearer of glad tidings	with the truth	have sent you
الْجَحِيمِ	عَنْ أَصْحَابِ	وَلَا تَسْأَلُ	
(of) the blazing Fire	about (the) dwellers	and you will not be asked	

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْهَدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾ يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿١٢٢﴾

120. Never will the Jews nor the Christians be pleased with you (O

Muhammad ﷺ) till you follow their religion. Say: "Verily, the Guidance of Allāh (i.e. Islamic Monotheism) that is the (only) Guidance. And if you (O Muhammad ﷺ) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ān), then you would have against Allāh neither any *Walī* (protector or guardian) nor any helper. 121. Those (who embraced Islam from Banī Israel) to whom We gave the Book [the Taurāt (Torah)] [or those (Muhammad's Companions) to whom We have given the Book (the Qur'ān)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ān), those are they who are the losers. 122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn [mankind and jinn (of your time period, in the past)].

وَلَنْ تَرْضَىٰ	عَنْكَ	الْيَهُودُ	وَلَا النَّصْرَىٰ	حَتَّىٰ تَتَّبِعَ
and never will be pleased	with you	the Jews	nor the Christians	till you follow
مِلَّتِهِمْ	قُلْ إِنَّا	هَدَىٰ اللَّهُ	هُوَ	الْهُدَىٰ
their religion (creed)	say verily	(the) Guidance (of) Allah	that (is the only)	Guidance
وَلَيْنِ اتَّبَعَتْ	أَهْوَاءَهُمْ	بَعْدَ	الَّذِي	جَاءَكَ
and if you were to follow	their desires	after	what	has come to you
مَا	لَكَ	مِنَ اللَّهِ	مِنْ وَلِيٍّ	وَلَا نَصِيرٍ
neither	you (would) have	against Allah	any protector	nor (any) helper
ءَاتَيْنَاهُمْ	الْكِتَابَ	يَتْلُونَهُ	حَقًّا	تِلَاوَتِهِ
(to) whom We gave	the Book	recite it	(as it has the) right	(of) its recitation
أُولَٰئِكَ	يُؤْمِنُونَ بِهِ	وَمَنْ يَكْفُرْ	بِهِ	قُلْ لَّيْسَ
those (people)	believe in it	and whoso disbelieves	in it	then those (are)
هُمْ	الْخَاسِرُونَ	يَبْقَىٰ	إِسْرَءِيلَ	أَذْكُرُوا نِعْمَتِي
they	(who are) the losers	O Children	(of) Israel	remember My Favour
الَّتِي	أَنْعَمْتُ عَلَيْكُمْ	وَأَنِّي	فَضَّلْتُكُمْ	عَلَىٰ الْعَالَمِينَ
which	I bestowed upon you	and that I	preferred you	over the worlds

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَإِذْ أٰتٰى اِبْرٰهٖمَ رَبُّهُ بِكَلِمٰتٍ فَاَتَمَّهُنَّ قَالَ اِنِّىْ جَاعِلُكَ لِلنَّاسِ اِمَامًا قَالَ وَمِنْ ذُرِّيَّتِىْ قَالَ لَا يَنَالُ عَهْدِى الظَّالِمِيْنَ ﴿١٢٤﴾ وَ اِذْ جَعَلْنَا الْاَيْتَ مَثَابَةً لِّلنَّاسِ وَاٰمَنَّا وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّیً وَعٰهِدُنَا اِىَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىْ لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٥﴾

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. 124. And (remember) when the Lord of Ibrāhīm (Abraham) [i.e., Allāh] tried him with (certain) Commands, which he fulfilled. He (Allāh) said (to him), "Verily, I am going to make you an *Imām* (a leader) for mankind (to follow you)." [Ibrāhīm (Abraham)] said, "And of my offspring (to make leaders)." (Allāh) said, "My Covenant (Prophethood) includes not *Zālimūn* (polytheists and wrongdoers)." 125. And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqām* (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawāf* of the Ka'bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (*I'tikāf*), or bowing or prostrating themselves (there, in prayer).

وَاتَّقُوا يَوْمًا	لَا تَجْزِي نَفْسٌ	عَنْ نَفْسٍ	شَيْئًا
and fear (the) Day (when)	(a) person will not avail	(another) soul	anything
وَلَا يُقْبَلُ	مِنْهَا	عَدْلٌ	وَلَا تَنْفَعُهَا
nor shall be accepted	from him	any ransom	nor shall benefit him
شَفْعَةٌ	وَلَا هُمْ يُنصَرُونَ	وَإِذْ أٰتٰى	اِبْرٰهٖمَ
any intercession	nor they shall be helped	and (remember) when tried	Abraham
رَبُّهُ	بِكَلِمٰتٍ	فَاَتَمَّهُنَّ	قَالَ اِنِّىْ
his Lord	with Words (Commands)	then he fulfilled them	He said verily I



جَاعِلُكَ	لِلنَّاسِ	إِمَامًا	قَالَ وَمِنْ ذُرِّيَّتِي
(am) going to make you	for mankind	a leader	he said and of my offspring
قَالَ	لَا يَتَأَلَّ	عَهْدِي	الظَّالِمِينَ
He said	includes not	My Covenant	the wrongdoers
وَإِذْ جَعَلْنَا	أَلْبَيْتَ	مَثَابَةً	لِلنَّاسِ
and (remember) when We make	the House (Ka bah)	a resort	for mankind
وَأَمْنًا	وَأَتَّخِذُوا	مِنْ مَقَامٍ	إِبْرَاهِيمَ
and safety	and take	from Maqam (place of standing)	(of) Abraham
مُصَلًّى	وَعَهْدَنَا	إِلَىٰ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ
(as) a place of prayer	and We covenanted	with Abraham	and Ishmael
أَنْ طَهَّرَا	بَيْتِي	لِلطَّائِفِينَ	
that [you both] purify	My House (Ka bah)	for those who circumambulate (it)	
وَالْعَاكِفِينَ	وَالرُّكَّعَ	السُّجُودَ	
and those who stay (for tika'af)	and those who bow down	(and) prostrate	

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَارِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

126. And (remember) when Ibrāhīm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying),

"Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower." 128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manāsik* (all the ceremonies of pilgrimage - *Hajj* and '*Umrah*), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

وَإِذْ قَالَ	إِبْرَاهِيمُ	رَبِّ اجْعَلْ	هَذَا	بَلَدًا	ءَامِنًا
and (remember) when said	Abraham	my Lord make	this	a city	(of) security
وَأَرْزُقْ أَهْلَهُ.	مِنَ الشَّجَرَاتِ	مَنْ ءَامَنَ	مِنْهُمْ	بِاللَّهِ	وَالْيَوْمِ
and provide its people	with fruits	who believed	of them	in Allah	and the Day
الْآخِرِ	قَالَ	وَمَنْ كَفَرَ	فَأُمْتِغُهُ.	قَلِيلًا	
the Last	He said	and who disbelieved	I shall let him enjoy	[then] (for) a while	
ثُمَّ أَضْطَرُّهُ	إِلَىٰ عَذَابِ	النَّارِ	وَيُسِّرُ الْمَصِيرُ		
then I shall compel him	to (the) torment	(of) the Fire	and worst is (the) destination		
وَإِذْ يَرْفَعُ	إِبْرَاهِيمُ	الْقَوَاعِدَ	مِنَ الْبَيْتِ		
and (remember) when were raising	Abraham	the foundations	of the House		
وَإِسْمَاعِيلُ	رَبَّنَا	نَقْبَلْ مِنَّا	إِنَّكَ	أَنْتَ السَّمِيعُ	
and Ishmael	(saying) our Lord	accept from us	[You] verily	You (are) the All-Hearer	
الْعَلِيمُ	رَبَّنَا	وَأَجْعَلْنَا	مُسْلِمِينَ	لَكَ	وَمِنْ ذُرِّيَّتِنَا
the All-Knower	our Lord	[and] make us	submissive	unto You	and of our offspring
أُمَّةً	مُسْلِمَةً	لَكَ	وَأَرِنَا	مَنَاسِكَنَا	وَتُبَّ
a nation	submissive	to You	and show us	our Manasik (rites of Hajj)	and pardon
عَلَيْنَا	إِنَّكَ	أَنْتَ التَّوَّابُ	الرَّحِيمُ		
[to] us	verily [You]	You (are) the Acceptor of repentance	the Most Merciful		

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝ وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۝ إِذْ قَالَ لَهُ

رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٠﴾

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad ﷺ), who shall recite to them Your Verses and instruct them in the Book (this Qur'ān) and *Al-Hikmah* (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophet's legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise." 130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islamic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. 131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamīn (mankind, jinn and all that exists)."

رَبَّنَا وَأَبْعَثْ	فِيهِمْ	رَسُولًا	مِّنْهُمْ
our Lord [and] send	amongst them	a Messenger	(out) of them
يَتْلُوا عَلَيْنَهُمْ	ءَايَاتِكَ	وَيُعَلِّمُهُمُ	الْكِتَابَ
(who) shall recite unto them	Your Verses	and teach (instruct) them	the Book
وَالْحِكْمَةَ	وَيُزَكِّيهِمْ	إِنَّكَ	أَنْتَ الْعَزِيزُ
and the Wisdom	and purify them	verily [You]	You (are) the All-Mighty
وَمَنْ يَرْغَبُ	عَنْ مِلَّةٍ	إِبْرَاهِيمَ	إِلَّا مَنْ سَفِهَ
and who turns away	from (the) creed	(of) Abraham	himself but (he) who befooled
وَلَقَدْ أَصْطَفَيْنَاهُ	فِي الدُّنْيَا	وَإِنَّهُ	فِي الْآخِرَةِ
and truly We chose him	in the world	and verily he	in the Hereafter
لِمَنِ الصَّالِحِينَ ﴿١٣١﴾	إِذْ	قَالَ لَهُ	رَبُّهُ
surely (will be) among the righteous	when	said to him	his Lord
قَالَ	أَسْلَمْتُ	لِرَبِّ الْعَالَمِينَ ﴿١٣٢﴾	
he said	I have submitted	to (the) Lord (of) the worlds	

وَوَصَّى بِهَا إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبُ يَبْنِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ



مَاتَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٢﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٣﴾

132. And this (submission to Allāh, Islam) was enjoined by Ibrāhīm (Abraham) upon his sons and by Ya'qūb (Jacob) (saying), "O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims – Islamic Monotheism)." 133. Or were you witnesses when death approached Ya'qūb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your Ilāh (God – Allāh) the Ilāh (God) of your fathers, Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), One Ilāh (God), and to Him we submit (in Islam)." 134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

وَوَصَّىٰ	بِهِمَا	إِبْرَاهِيمَ	بَنِيهِ	وَيَعْقُوبَ	يَبْنِي	إِنَّ اللَّهَ أَصْطَفَىٰ
and enjoined	to it	Abraham	his sons	and Jacob	O my sons	verily Allah has chosen
لَكُمْ	الَّذِينَ	فَلَا تَمُوتُنَّ	إِلَّا	وَأَنْتُمْ		
for you	the (true) religion	then die not	but	while you		
مُسْلِمُونَ ﴿١٣٣﴾	أَمْ كُنْتُمْ شُهَدَاءَ	إِذْ حَضَرَ				
(are) Muslims (submissive unto Him)	or were you witnesses	when came (approached)				
يَعْقُوبَ	الْمَوْتُ	إِذْ قَالَ	لِبَنِيهِ	مَاتَعْبُدُونَ	مِنْ بَعْدِي	
(to) Jacob	the death	when he said	to his sons	what will you worship	after me	
قَالُوا	نَعْبُدُ إِلَهَكَ	وَإِلَهَ	آبَائِكَ	إِبْرَاهِيمَ		
they said	we shall worship your God	and (the) God	(of) your fathers	Abraham		
وَإِسْمَاعِيلَ	وَإِسْحَاقَ	إِلَهًا	وَاحِدًا	وَنَحْنُ	لَهُ	مُسْلِمُونَ ﴿١٣٣﴾
and Ishmael	and Isaac	God	One	and we	to Him	that (are) submissive
أُمَّةٌ	قَدْ خَلَتْ	لَهَا	مَا كَسَبَتْ	وَلَكُمْ		
(was) a nation	that has passed away	for them	what they earned	and for you		

يَعْمَلُونَ ﴿١٣٥﴾	عَمَّا كَانُوا	وَلَا تَسْأَلُونَ	مَا كَسَبْتُمْ
do	of what they used to	and you will not be asked	what you have earned

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾ قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نَفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٧﴾

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad ﷺ), "Nay, (we follow) only the religion of Ibrāhīm (Abraham), Hanīf [Islamic Monotheism, i.e. to worship none but Allāh (Alone)], and he was not of Al-Mushrikūn (those who worshipped others along with Allāh)." 136. Say (O Muslims): "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob), and to Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)], and that which has been given to Mūsā (Moses) and 'Isā (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

وَقَالُوا	كُونُوا هُودًا	أَوْ نَصَارَى	تَهْتَدُوا	قُلْ
and they said	be Jews	or Christians	(then) you would be guided	say
بَلْ مِلَّةَ	إِبْرَاهِيمَ	حَنِيفًا	وَمَا كَانَ	
nay (the) creed (the religion)	(of) Abraham	(the) upright	and he was not	
مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾ قُولُوا	ءَامَنَّا بِاللَّهِ	وَمَا أُنْزِلَ	إِلَيْنَا	
of the polytheists	say	we believe in Allah	and what has been sent down	to us
وَمَا أُنْزِلَ	إِلَىٰ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ
and what was sent down	to Abraham	and Ishmael	and Isaac	and Jacob
وَالْأَسْبَاطِ	وَمَا أُوتِيَ	مُوسَىٰ	وَعِيسَىٰ	
and (their) descendants (the tribes)	and what was given	(to) Moses	and Jesus	

وَمَا أُوتِيَ	النَّبِيُّونَ	مِنْ رَبِّهِمْ	لَا نُفَرِّقُ
and what was given	(to) the Prophets	from their Lord	we make no distinction
بَيْنَ	أَحَدٍ	مِنْهُمْ	وَنَحْنُ لَهُ
between	any	of them	and we to Him
			مُسْلِمُونَ
			(are) submissive

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾ صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَبِيدُونَ ﴿١٣٨﴾ قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

137. So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allāh will suffice for you against them. And He is the All-Hearer, the All-Knower. 138. [Our *Sibghah* (religion) is] the *Sibghah* (religion) of Allāh (Islam) and which *Sibghah* (religion) can be better than Allāh's? And we are His worshippers. 139. Say (O Muhammad ﷺ to the Jews and Christians), "Dispute you with us about Allāh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

فَإِنْ ءَامَنُوا	بِمِثْلِ	مَا ءَامَنْتُمْ	بِهِ
so if they believed	in (the) like	(of) what you have believed	in it
فَقَدْ اهْتَدَوْا	وَإِنْ تَوَلَّوْا	فَإِنَّمَا	هُمْ فِي
then indeed they are guided	but if they turn away	then only	they (are) in
شِقَاقٍ	فَسَيَكْفِيكَهُمْ اللَّهُ	وَهُوَ السَّمِيعُ	
schism (opposition)	so Allah will suffice you against them	and He (is) the All-Hearer	
الْعَلِيمُ	صِبْغَةَ اللَّهِ	وَمَنْ	أَحْسَنُ
the All-Knower	(our life takes its) colour (religion from) Allah	and who	(is) better



قُلْ	عَبِيدُونَ	لَهُ	وَنَحْنُ	مِنَ اللَّهِ صِبْغَةً
say	(are) worshippers	to Him	and we	than Allah at colouring (religion)
وَلَنَا	وَرَبُّكُمْ	رَبُّنَا	وَهُوَ	فِي اللَّهِ
and for us	and your Lord	(is) our Lord	while He	about Allah (do) you dispute with us?
أَعْمَلْنَا	وَلَكُمْ	أَعْمَلْتُمْ	وَنَحْنُ	لَهُ
(are) sincere	to Him	and we	(are) your deeds	and for you (are) our deeds

أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَدَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ غَمَّا تَعْمَلُونَ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

140. Or say you that Ibrāhīm (Abraham), Ismā'il (Ishmael), Ishāq (Isaac), Ya'qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya'qūb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad ﷺ when he comes, as is written in their Books.] he has from Allāh? And Allāh is not unaware of what you do." 141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

أَمْ نَقُولُونَ	إِنَّ إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ
or (do) you say	that Abraham	and Ishmael	and Isaac	and Jacob
وَالْأَسْبَاطَ	كَانُوا يَهُودًا	أَوْ نَصَارَى	قُلْ أَأَنْتُمْ	أَعْلَمُ
and (their) descendants (the tribes)	were Jews	or Christians	say (do) you?	know better
أَمْ اللَّهُ	وَمَنْ	أَظْلَمُ	مِمَّنْ	كَتَمَ شَهَدَةً
or Allah	and who	(is) more unjust	than (he) who	concealed testimony
عِنْدَهُ	مِنَ اللَّهِ	وَمَا اللَّهُ	بِغَفِلٍ	غَمَّا تَعْمَلُونَ
(that is) with him	from Allah	and Allah (is) not	unaware	of what you do
تِلْكَ	أُمَّةٌ	قَدْ خَلَتْ	لَهَا	مَا كَسَبَتْ
that	that	that	that	that

وَلَكُمْ	مَا كَسَبَتْ	لَهَا	فَدَخَلَتْ	أُمَّةٌ
and for you	what they earned	for them	[that] has passed away	(was) a nation
يَعْمَلُونَ	عَمَّا كَانُوا	وَلَا تَسْأَلُونَ	مَا كَسَبْتُمْ	
do	of what they used to	and you will not be asked	what you earned	



سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

142. The fools (pagans, hypocrites, and Jews) among the people will say: "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer." Say (O Muhammad ﷺ): "To Allāh belong the east and the west. He guides whom He wills to a Straight Way."

سَيَقُولُ السُّفَهَاءُ	مِنَ النَّاسِ	مَا	وَلَّاهُمْ
the fools will say	among the people	what	has turned them
عَنْ قِبْلَتِهِمْ	الَّتِي	كَانُوا عَلَيْهَا	
from their Qiblah (prayer direction)	that (which)	they were on it	
قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾			
say for Allah (is) the east	and the west	He guides whom He wills	Straight to a Way

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عَمَّا يَهْتَدِي لَكُمْ سُبُلًا بَلْ يَبْغِي الْكَافِرُونَ عَمَّا يُنْفِقُونَ سَيُجْزَوْنَ أَمْجَلَهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٤٣﴾

143. Thus We have made you [true Muslims – real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you will be witnesses over mankind and the Messenger (Muhammad ﷺ) will be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of kindness, the Most Merciful towards mankind.



وَكَذَلِكَ	جَعَلْنَاكُمْ	أُمَّةً	وَسَطًا	لِنَكُونُوا شُهَدَاءَ
and thus	We have made you	a nation	just (and best)	so that you be witnesses
عَلَى النَّاسِ	وَيَكُونُ الرَّسُولُ	عَلَيْكُمْ	شَهِيدًا	
over mankind	and be the Messenger	over you	a witness	
وَمَا جَعَلْنَا الْقِبْلَةَ	الَّتِي كُنْتَ	عَلَيْهَا	إِلَّا	
and We (did) not make the Qiblah	that you were	on it	except	
لِنَعْلَمَ مَنْ	يَتَّبِعُ الرَّسُولَ	مِمَّنْ يَنْقَلِبُ		
that We might know whoso	follows the Messenger	from those who would turn		
عَلَى عَقْبَيْهِ	وَإِنْ كَانَتْ	لَكَبِيرَةً	إِلَّا	عَلَى الَّذِينَ
on their heels	and indeed it was	a great (hard test)	except	for those whom
هَدَى اللَّهُ	وَمَا كَانَ اللَّهُ	لِيُضِيعَ إِيمَانَكُمْ	إِنَّ اللَّهَ	
Allah guided	and Allah was not	to let lose your faith	truly Allah	
بِالنَّاسِ	لِرَأُوفٍ	رَحِيمٌ		
towards [the] mankind	(is) Most Compassionate	Most Merciful		

قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

144. Verily, We have seen the turning of your (Muhammad's ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harām (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

قَدْ رَأَى تَقَلُّبَ	وَجْهِكَ	فِي السَّمَاءِ	فَلَنُوَلِّيَنَّكَ	
verily We see (the) turning	(of) your face	towards the heaven	so surely We shall turn you	

قِبْلَةً	تَرْضَاهَا	فَوَلِّ وَجْهَكَ	شَطْرَ	الْمَسْجِدِ
(to) a Qiblah	you will be pleased with it	so turn your face	towards	[the] Mosque
الْحَرَامِ	وَحَيْثُ مَا	كُنْتُمْ	فَوَلُّوا وُجُوهَكُمْ	شَطْرَهُ.
the Sacred	and wheresoever	you (people) are	[so] turn your faces	towards it
وَإِنَّ الَّذِينَ	أُوتُوا الْكِتَابَ	لَيَعْلَمُونَ	أَنَّهُ	
and certainly those who	were given the Scripture	surely know (well)	that it	
الْحَقُّ	مِنْ رَبِّهِمْ	وَمَا اللَّهُ	يَعْفِلُ	عَمَّا يَعْمَلُونَ
(is) the truth	from their Lord	and Allah (is) not	unaware	of what they do

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾ الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the *Zālimūn* (polytheists, wrongdoers). 146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad ﷺ which are written in the Taurāt (Torah) and the Injīl (Gospel)].

وَلَيْنَ آتَيْتَ الَّذِينَ	أُوتُوا الْكِتَابَ	بِكُلِّ	آيَةٍ	
and (even) if you were to bring to those who	were given the Scripture	all	(the) Signs	
مَاتَبِعُوا قِبْلَتَكَ	وَمَا أَنْتَ	بِتَابِعٍ	قِبْلَتَهُمْ	
they would not follow your Qiblah	nor you	(are) follower	(of) their Qiblah	

وَمَا بَعْضُهُمْ	يَتَّبِعِ	قِبْلَةَ	بَعْضٍ	وَلَيْنِ اتَّبَعَتْ
nor some of them	(are) followers	(of the) Qiblah	(of) others	and if you followed
أَهْوَاءَهُمْ	مِّنْ بَعْدِ	مَا	جَاءَكَ	مِنَ الْعِلْمِ
their desires	after	that which	came to you	of knowledge
إِذَا	لَمِنَ الظَّالِمِينَ	الَّذِينَ	ءَاتَيْنَاهُمْ	الْكِتَابَ
then (will be)	surely of the wrongdoers	those	We gave (to) whom	the Scripture
يَعْرِفُونَهُ	كَمَا	يَعْرِفُونَ أَبْنَاءَهُمْ	وَلِنْ فَرِيقًا	مِنْهُمْ
recognise it	as	they recognise their sons	but verily a group	of them
وَهُمْ يَعْلَمُونَ   لَيَكْتُمُونَ الْحَقَّ				
while they know surely conceal the truth				

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ وَلِكُلِّ وُجْهَةٍ هُوَ مُوَلِّيًّا فَاسْتَبِقُوا  
 الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾ وَمَنْ  
 حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ  
 بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers).

So hasten towards all that is good. Wheresoever you may be, Allāh will bring you together (on the Day of Resurrection). Truly, Allāh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harām (at Makkah), that is indeed the truth from your Lord. And Allāh is not unaware of what you do.

الْحَقُّ	مِنْ رَبِّكَ	فَلَا تَكُونَنَّ	مِنَ الْمُمْتَرِينَ	وَلِكُلِّ
the truth	(is) from your Lord	so be (you) not	of those who doubt	and for everyone
وُجْهَةً	هُوَ	مُوَلِّيًّا	فَاسْتَبِقُوا	الْخَيْرَاتِ
(there is) a direction	he	turns towards it	so try to excel (in)	good works



إِنَّ اللَّهَ	جَمِيعًا	يَأْتِي بِكُمْ اللَّهُ	أَيْنَ مَا تَكُونُوا
truly Allah	all together	Allah will bring you	wheresoever you may be
وَمِنْ حَيْثُ خَرَجْتَ	قَدِيرٌ	شَيْءٍ	عَلَى كُلِّ
and from wheresoever you come forth	(is) All-Powerful	thing	over every
وَإِنَّهُ	الْحَرَامِ	الْمَسْجِدِ	شَطْرَ
and indeed this	the Sacred	[the] Mosque	towards [so] turn your face (in prayer)
عَمَّا تَعْمَلُونَ ﴿١٥٠﴾	بِغَفْلٍ	وَمَا اللَّهُ	مِنْ رَبِّكَ
of what you do	unaware	and Allah (is) not	from your Lord
			(is) surely the truth

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ، لِيَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Harâm (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrongdoers, so fear them not, but fear Me! – And so that I may complete My Blessings on you and that you may be guided. 151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad ﷺ) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh – jurisprudence), and teaching you that which you used not to know.

الْمَسْجِدِ	شَطْرَ	فَوَلِّ وَجْهَكَ	وَمِنْ حَيْثُ خَرَجْتَ
[the] Mosque	towards	[so] turn your face	and from wheresoever you come forth
شَطْرَهُ،	فَوَلُّوا وُجُوهَكُمْ	وَحَيْثُ مَا كُنْتُمْ	الْحَرَامِ
towards it	[so] turn your faces	and wheresoever you may be	the Sacred

حُجَّةٌ	عَلَيْكُمْ	لِلنَّاسِ	لِيَلَّا يَكُونَ
any argument	against you	for the people	so that may not be
وَأَخْشَوْنِي	فَلَا تَخْشَوْهُمْ	مِنْهُمْ	إِلَّا الَّذِينَ ظَلَمُوا
but fear Me	so fear them not	of them	except those who do injustice
وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٢﴾	عَلَيْكُمْ	وَلِيَأْتِمَ نِعْمَتِي	
and that you may be guided	upon you	[and] so that I may complete My Favours	
يَتْلُوا عَلَيْكُمْ	مِنْكُمْ	رَسُولًا	فِيكُمْ كَمَا أَرْسَلْنَا
who recites to you	from (among) you	a Messenger	among you as We have sent
الْكِتَابِ	وَيُعَلِّمُكُمْ	وَيُزَكِّيَكُمْ	ءَايَاتِنَا
the Book (Qur'ān)	and teaches you	and sanctifies you (purifies your lives)	Our Verses
تَعْلَمُونَ ﴿١٥٣﴾	مَا لَمْ تَكُونُوا	وَيُعَلِّمُكُمْ	وَالْحِكْمَةَ
know	what you did not	and teaches you	and Wisdom

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا ﴿١٥٢﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

152. Therefore remember Me (by praying, glorifying). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. 153. O you who believe! Seek help in patience and As-Salāt (the prayer). Truly, Allāh is with As-Sābirūn (the patient). 154. And say not of those who are killed in the way of Allāh, "They are dead." Nay, they are living, but you perceive (it) not. 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sābirūn (the patient).

لِي	وَاشْكُرُوا	أَذْكُرْكُمْ	فَاذْكُرُونِي
to Me	and be grateful	I will remember you	therefore remember Me

وَلَا تَكْفُرُونِ ﴿١٥٦﴾	يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	أَسْتَعِينُوا بِالصَّبْرِ
and (do) not be ungrateful to Me	O (you)	who believe	seek help with patience
وَالصَّلَاةَ	إِنَّ اللَّهَ	مَعَ	الصَّابِرِينَ ﴿١٥٧﴾
and the prayer	truly Allah	(is) with	the patient ones
لِمَن يُقْتَلُ	فِي سَبِيلِ اللَّهِ	أَمْوَاتٌ	بَلْ أَحْيَاءٌ
of (those) who are killed	in (the) Way (of) Allah	(they are) dead	nay (they are) alive
وَلَكِن	لَّا تَشْعُرُونَ ﴿١٥٨﴾	وَلَنَبْلُوَنَّكُمْ	بِشَيْءٍ
[and] but	you perceive (it) not	and surely We will test you	with something
مِّنَ الْخَوْفِ	وَالْجُوعِ	وَنَقْصٍ	مِّنَ الْأَمْوَالِ
of fear	and hunger	and loss	of wealth
وَالشَّرَاتِ	وَبَشِّرِ الصَّابِرِينَ ﴿١٥٩﴾		
and fruits (crops)	but give glad tidings to the patient ones		

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوَاعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

156. Who, when afflicted with calamity, say: "Truly, to Allāh we belong and truly, to Him we shall return." 157. They are those on whom are the *Salawāt* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. 158. Verily, As-Safā and Al-Marwah (two mountains in Makkah) are of the Symbols of Allāh. So it is not a sin on him who performs *Hajj* or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawāf*) between them (As-Safā and Al-Marwah). And whoever does good voluntarily, then verily, Allāh is All-Recogniser, All-Knower.

الَّذِينَ	إِذَا	أَصَابَتْهُمْ	مُصِيبَةٌ	قَالُوا إِنَّا	لِلَّهِ
those who	when	afflicts them	a calamity	they say truly we	(belong) to Allah



وَابْنَا	إِلَيْهِ	رَجِعُونَ	أُولَئِكَ	عَلَيْهِمْ	صَلَوَاتُ
and indeed we	to Him	(shall) return	those	upon whom	(are) blessings
مِنْ رَبِّهِمْ	وَرَحْمَةً	وَأُولَئِكَ	هُمْ	الْمُهْتَدُونَ	إِنَّ الصَّافَا
from their Lord	and mercy	and those	[they]	(are) the guided ones	verily As-Safa
وَالْمَرْوَةَ	مِنْ شَعَابِرِ اللَّهِ				
and Al-Marwah (two mountains in Makkah)	(are) of (the) Symbols (of) Allah				
فَمَنْ حَجَّ	الْبَيْتَ	أَوْ اعْتَمَرَ	فَلَا جُنَاحَ		
so whoever performed Hajj	(of) the House	or performed Umrah	so (there is) no sin		
عَلَيْهِ	أَنْ يَطُوفَ	بِهِمَا	وَمَنْ تَطَوَّعَ		
on him	that he walks	between [both of] them	and whoever does voluntarily		
خَيْرًا	فَإِنَّ اللَّهَ	شَاكِرٌ	عَلِيمٌ		
good	then verily Allah	(is) All-Recogniser	All-Knower		

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعِنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers. 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined.

إِنَّ الَّذِينَ يَكْتُمُونَ	مَا أَنْزَلْنَا	مِنَ الْبَيِّنَاتِ	وَالْهُدَى
verily those who conceal	what We have sent down	of the clear proofs	and the guidance

مِنْ بَعْدِ مَا	بَيَّنَّاهُ	لِلنَّاسِ	فِي الْكِتَابِ أُوتِيكَ
After	We have made it clear	for the people	those in the Book
يَلْعَنُهُمُ اللَّهُ	وَيَلْعَنُهُمْ	الْلَّعْنُونَ	إِلَّا الَّذِينَ تَابُوا
Allah curses them	and curse them	the cursers	except those who repent
وَأَصْلَحُوا	وَبَيَّنَّا	فَأُولَئِكَ	أَتُوبُ عَلَيْهِمْ
and reform	and declare (the truth)	then those	I will accept repentance from them
وَأَنَا التَّوَّابُ	الرَّحِيمُ	إِنَّ الَّذِينَ كَفَرُوا	وَمَاتُوا
and I (am) the Oft-Returning	the Most Merciful	and verily those who disbelieved	and died
وَهُمْ	كُفَّارٌ	أُولَئِكَ	عَلَيْهِمْ
while they	(were) disbelievers	those	on them
			لَعْنَةُ اللَّهِ
			(is the) Curse (of) Allah
	وَالْمَلَائِكَةِ	وَالنَّاسِ	أَجْمَعِينَ
	and (of) the angels	and (of) the mankind	combined

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾ وَإِلَهُكُمْ إِلَهٌُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved. 163. And your *Ilāh* (God) is One *Ilāh* (God – Allāh), *Lā ilaha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

خَالِدِينَ	فِيهَا	لَا يُخَفَّفُ	عَنْهُمْ	الْعَذَابُ
they (shall) abide forever	in it	neither will be lightened	from them	the punishment
وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾	وَإِلَهُكُمْ	إِلَهٌُ وَاحِدٌ	لَا إِلَهَ	إِلَّا هُوَ
nor they will be reprieved	and your God	One (is) God	(there is) no god	but He
	الرَّحْمَنُ	الرَّحِيمُ ﴿١٦٣﴾		
	the Most Beneficent	the Most Merciful		

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي

الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ  
وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed *Ayāt* (proofs, evidences, signs, etc.) for people of understanding.

إِنَّ	فِي خَلْقِ	السَّمَوَاتِ	وَالْأَرْضِ	وَاخْتَلَفِ
verily	in (the) creation	(of) the heavens	and the earth	and (in the) alternation
أَيُّلِ	وَالنَّهَارِ	وَالْفُلْكِ	الَّتِي	تَجْرِي فِي الْبَحْرِ
(of) [the] night	and [the] day	and (in) the ships	which	sail through the sea
بِمَا	يَنْفَعُ النَّاسَ	وَمَا أَنْزَلَ اللَّهُ	مِنَ السَّمَاءِ	
with that which	benefits the mankind	and what Allah sent down	from the sky (height)	
مِنْ مَّاءٍ	فَأَحْيَا	بِهِ	الْأَرْضَ	بَعْدَ مَوْتِهَا
of water (rain)	then made alive	therewith	the earth	after its death
وَبَثَّ	فِيهَا	مِنْ كُلِّ	دَابَّةٍ	وَتَصْرِيفِ
and scattered	therein	[of] all (kinds)	(of) moving creatures	and (in) veering
الرِّيْحِ	وَالسَّحَابِ	الْمُسَخَّرِ	بَيْنَ	السَّمَاءِ
(of) the winds	and the clouds	(which are) controlled	between	the sky
وَالْأَرْضِ	لَآيَاتٍ	لِقَوْمٍ يَعْقِلُونَ		
and the earth	(are) indeed proofs (signs)	for people who understand		

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرْوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ



شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ  
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

165. And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment. 166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

وَمِنَ النَّاسِ	مَنْ يَتَّخِذُ	مِنْ دُونِ اللَّهِ	أَنَادَاً
and of the people	who take (others)	besides Allah	(as) rivals (to Allah)
يُحِبُّونَهُمْ	كَحُبِّ اللَّهِ	وَالَّذِينَ ءَامَنُوا	أَشَدُّ
they love them	like (the) love (of) Allah	and those who believed	(are) stauncher
حُبًّا لِلَّهِ	وَلَوْ يَرَى	الَّذِينَ ظَلَمُوا	إِذْ يَرَوْنَ
(in their) love for Allah	and if would see	those who did wrong	when they will see
الْعَذَابَ	أَنَّ	الْقُوَّةَ لِلَّهِ	جَمِيعًا
that	the power (belongs) to Allah	all	and [that] Allah
شَدِيدُ	الْعَذَابِ	إِذْ تَبَرَّأَ	الَّذِينَ اتَّبَعُوا
(is) Severe	(in) punishment	when will disown	those who were followed
مِنَ الَّذِينَ اتَّبَعُوا	وَرَأَوْا الْعَذَابَ	وَتَقَطَّعَتْ	
[from] those who followed (them)	and they would see the torment	and would be cut off	
بِهِمُ	الْأَسْبَابُ		
from them	the relations		

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا عَلَيْهِمُ الْعَذَابَ ۚ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾ يَتَأْتِيهَا النَّاسُ كُلُّهُمْ مِمَّا  
فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٧﴾

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire. 168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you an open enemy. 169. He [*Shaitān* (Satan)] commands you only what is evil and *Fahshā* (sinful), and that you should say against Allāh what you know not.

وَقَالَ	الَّذِينَ اتَّبَعُوا	لَوْ	أَنَّ	لَنَا	كَرَّةً
and will say	those who had followed	if	[that]	for us	(were) a return
فَنَتَّبِرَآ	مِنْهُمْ	كَمَا تَبَرَّءُوا	مِنَّا	كَذَلِكَ	
then we will disown	[from] them	as they have disowned	[from] us	thus	
يُرِيهِمُ اللَّهُ	أَعْمَلَهُمْ	حَسَرَاتٍ	عَلَيْهِمْ	وَمَا هُمْ	
Allah will show them	their deeds	(as) regrets	for them	and never they	
يُخْرِجِينَ	مِنَ النَّارِ	يَتَأْتِيهَا	النَّاسُ	كُلُوا مِنْهَا	فِي الْأَرْضِ
(will) get out	of the Fire	O (you)	people	eat of that which	(is) in the earth
حَلَالًا	طَيِّبًا	وَلَا تَتَّبِعُوا	خُطُوتِ	الشَّيْطَانِ	إِنَّهُ
lawful	good	and follow not	(the) footsteps	(of) Satan	verily he
لَكُمْ	عَدُوٌّ	مُّبِينٌ	إِنَّمَا يَأْمُرُكُمْ	بِالسُّوءِ	
(is) for you	an enemy	open	he commands you only	of the evil	
وَالْفَحْشَاءِ	وَأَنْ تَقُولُوا	عَلَى اللَّهِ	مَا لَا نَعْلَمُونَ		
and the obscenity	and that you say	about Allah	what you know not		

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانُوا آبَاءَهُمْ لَا يَعْقِلُونَ سَيِّئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾ يَتَأْتِيهَا

الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ  
إِيَّاهُ تَعْبُدُونَ ﴿٧٧﴾

170. When it is said to them: "Follow what Allāh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided? 171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. 172. O you who believe (in the Oneness of Allāh – Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allāh, if it is indeed He Whom you worship.

وَاِذَا قِيلَ	لَهُمْ	اتَّبِعُوا	مَا اَنْزَلَ اللّٰهُ	قَالُوا
and when it is said	to them	follow	what Allah has sent down	they say
بَلْ تَتَّبِعِ	مَا اَلْفَيْنَا	عَلَيْهِ	ءَاْبَاءَنَا	اَوْ لَوْ كَانَتْ ءَابَاؤُهُمْ
nay we shall follow	what we found	upon it	our fathers	though [were] their fathers?
لَا يَعْقِلُونَ	شَيْئًا	وَلَا يَهْتَدُونَ	وَمَثَلُ	
(did) not understand	anything	nor (did) they find right guidance	and (the) example	
الَّذِينَ كَفَرُوا	كَمَثَلِ	الَّذِي	يَنْعِقُ بِمَا	
(of) those who disbelieved	(is) as (the) example	(of) he who	shouts to (those) that	
لَا يَسْمَعُ	اِلَّا دُعَاءً	وَيَذَآءً	صُمٌّ	بُكْمٌ
hears not	except calls	and cries	(they are) deaf	dumb
لَا يَعْقِلُونَ ﴿٧٧﴾	يَا أَيُّهَا	الَّذِينَ ءَامَنُوا	كُلُوا مِن طَيِّبَاتِ	مَا
understand not	O (you)	who believe	eat of (the) good (lawful) things	that
رَزَقْنَاكُمْ	وَاشْكُرُوا	لِلّٰهِ	اِنْ كُنتُمْ	اِِيَّاهُ تَعْبُدُونَ ﴿٧٧﴾
We have provided you	and be grateful	to Allah	if you	worship Him (alone)

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنِزِيرِ وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ  
فَمَنِ اضْطَرَّ بَاعٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿١٧٢﴾ إِنَّ الَّذِينَ



يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٣﴾

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allāh (or has been slaughtered for idols, on which Allāh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful. 174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

وَلَحْمٌ	وَالْدَّمُ	الْمَيْتَةُ	عَلَيْكُمْ	إِنَّمَا حَرَّمَ
and (the) flesh	and blood	the dead (flesh)	[on] you	only He has forbidden
لِغَيْرِ اللَّهِ	بِهِ	وَمَا أَهْلٌ	الْخِنْزِيرِ	
to other than Allah	[with it]	and what has been dedicated	(of) swine	
غَيْرِ بَإِ		فَمَنْ اضْطُرَّ		
without willful disobedience		so whoso is forced by necessity		
إِنَّ اللَّهَ	عَلَيْهِ	فَلَا إِثْمَ	وَلَا عَادٍ	
indeed Allah	on him	then (there is) no sin	nor transgressing (due limits)	
مَا أَنْزَلَ اللَّهُ	إِنَّ الَّذِينَ يَكْتُمُونَ	رَحِيمٌ	عَفُورٌ	
what Allah has sent down	verily those who conceal	Most-Merciful	(is) Oft-Forgiving	
أُولَٰئِكَ مَا يَأْكُلُونَ	ثَمَنًا قَلِيلًا	وَيَشْتَرُونَ بِهِ	مِنَ الْكِتَابِ	
they eat not	small a gain therewith	and purchase	of the Book	
يَوْمَ	وَلَا يُكَلِّمُهُمُ اللَّهُ	إِلَّا النَّارَ	فِي بُطُونِهِمْ	
(on the) Day	and Allah will not speak to them	but fire	into their bellies	

أَلْفَيْمَةً	وَلَا يُزَكِّيهِمْ	وَلَهُمْ	عَذَابٌ	أَلِيمٌ
(of) Resurrection	nor purify them	and for them	(will be) a torment	painful

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ  
عَلَى النَّارِ ۚ ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي  
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

175. Those are they who have purchased error at the price of guidance, and torment at the price of forgiveness. So how bold they are (for evil deeds which will push them) to the Fire. 176. That is because Allāh has sent down the Book (the Qur'ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

أُولَٰئِكَ	الَّذِينَ اشْتَرَوْا	الضَّلَالََةَ	بِالْهُدَىٰ	وَالْعَذَابَ
those	(are) they who purchased	astraying	at the (price of) guidance	and torment
بِالْمَغْفِرَةِ	فَمَا	أَصْبَرَهُمْ	عَلَى النَّارِ	
at the (price of) forgiveness	so how	audacious they are	to the Fire	
ذَٰلِكَ بِأَنَّ اللَّهَ	نَزَّلَ الْكِتَابَ	بِالْحَقِّ		
that (is) because Allāh	has sent down the Book	with the truth		
وَإِنَّ الَّذِينَ اخْتَلَفُوا	فِي الْكِتَابِ	لَفِي شِقَاقٍ	بَعِيدٍ	
and verily those who differed	concerning the Book	(are) surely in a schism	far	

لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى  
الزَّكَاةَ وَالْمُؤُوقَاتِ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ  
الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

177. It is not Al-Birr (piety, righteousness, and every act of obedience to Allāh)

that you turn your faces towards the east and (or) the west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets; and gives wealth in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masākīn* (the needy), and to the wayfarer, and to those who ask, and to set slaves free; performs *As-Salāt* (the prayers), and gives the *Zakāt* (obligatory charity); and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqūn* (the pious).

لَيْسَ الْبِرَّ	أَنْ تُوَلُّوا وُجُوهَكُمْ	قَبْلَ الْمَشْرِقِ	وَالْمَغْرِبِ
it is not righteousness	that you turn your faces	towards the east	and (or) the west
وَلَكِنَّ الْبِرَّ	مَنْ ءَامَنَ بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ وَالْمَلَائِكَةِ
[and] but righteous (is)	(he) who believes in Allah	and the Day Last	and the Angels
وَالْكِتَابِ	وَالنَّبِيِّنَ	وَعَاَى الْمَالَ	عَلَىٰ حُبِّهِ
and the Book	and the Prophets	and gives [the] wealth	in spite of his love (for it)
ذَوَى الْقُرْبَىٰ	وَالْيَتَامَىٰ	وَالْمَسْكِينِ	وَابْنَ السَّبِيلِ
(to) the kinsfolk	and the orphans	and the needy	and the wayfarer
وَالسَّالِينَ	وَفِي	الرَّقَابِ	
and (to those) who ask (for help)	and for	the ransom of slaves	
وَأَقَامَ الصَّلَاةَ	وَعَاَى الزَّكَاةَ	وَالْمُؤْفَاتِ	بِعَهْدِهِمْ
and establish the prayer	and pays Zakat	and who fulfil	their promise
إِذَا عَاهَدُوا	وَالصَّابِرِينَ	فِي الْبَأْسَاءِ	وَالضَّرَاءِ
when they promise	and who remain patient	in adversity	and affliction
وَحِينَ	الْبَاسِ	أُولَئِكَ	وَأُولَئِكَ
and at the time of	peril	such (are)	they who have proved true
	هُمْ	الْمُتَّقُونَ	
	(are) they	(who are) the pious	



يَتَايَأُ الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأِيبَاعُ بِالْمَعْرُوفِ وَأَدَاءُ إِلَيْهِ بِإِحْسَنٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

178. O you who believe! *Al-Qisās* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

يَتَايَأُ	الَّذِينَ ءَامَنُوا	كُتِبَ عَلَيْكُمُ	الْقِصَاصُ	فِي الْقَتْلِ
in (cases of) [the]	murder	retribution	is prescribed for you	who believe O (you)
الْحُرُّ	بِالْحُرِّ	وَالْعَبْدُ	بِالْعَبْدِ	وَالْأُنثَىٰ
for the free	and the free	for the slave	and the slave	for the female
فَمَنْ عُفِيَ	لَهُ	مِنْ أَخِيهِ	شَيْءٌ	
but whoso is forgiven	[for him]	by his brother	something (of blood money)	
فَأِيبَاعُ	بِالْمَعْرُوفِ	وَأَدَاءُ		
then adhering (to it)	according to usage (with fairness)	and payment (be made)		
إِلَيْهِ	بِإِحْسَنٍ	ذَلِكَ	تَخْفِيفٌ	مِّن رَّبِّكُمْ
to him	in a goodly manner	that	(is) an alleviation	from your Lord
فَمَنِ اعْتَدَىٰ	بَعْدَ	ذَلِكَ	فَلَهُ	عَذَابٌ أَلِيمٌ
then whoever transgresses	after	that	then for him	painful (is) a torment

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولَىٰ أَلَا لَبِيبٌ لَّعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ

اللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

179. And there is (a saving of) life for you in *Al-Qisās* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqūn* (the pious). 180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqūn* (the pious). 181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.

وَلَكُمْ	فِي الْقِصَاصِ	حَيَوةٌ	يَا أُولِي	الْأَلْبَابِ
and for you	in the retribution	(is) life	O men	(of) understanding
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٠﴾	كُتِبَ عَلَيْكُمْ	إِذَا حَضَرَ	أَحَدَكُمْ	
so that you may become pious	it is prescribed for you	when approaches	any of you	
الْمَوْتُ	إِنْ تَرَكَ خَيْرًا	الْوَصِيَّةُ	لِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ
[the] death	if he leaves wealth	the (making of) bequest	for parents	and next of kin
بِالْمَعْرُوفِ	حَقًّا	عَلَى الْمُتَّقِينَ ﴿١٨١﴾	فَمَنْ	
according to reasonable manners	(it is) an obligation	on the pious	then whoever	
بَدَّلَهُ	بَعْدَمَا	سَمِعَهُ	فَإِنَّمَا إِثْمُهُ	عَلَى الَّذِينَ
changes it (the will)	after	hearing it	then only its sin	(will be) upon those who
يَبْدِلُونَهُ ﴿١٨٢﴾	إِنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ ﴿١٨٣﴾	
change it	verily Allah	(is) All-Hearer	All-Knower	

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful. 183. O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was

prescribed for those before you, that you may become *Al-Muttaqūn* (the pious).

أَوْ إِثْمًا	جَنَفًا	مِنْ مُوَصٍّ	فَمَنْ خَافَ
or wrong-doing	partiality (some unjust act)	from a testator	but whoso fears
إِنَّ اللَّهَ	عَلَيْهِ	فَلَا إِثْمَ	فَأُصْلِحَ بَيْنَهُمْ
verily Allah	on him	then (there is) no sin and	makes peace between them (the parties)
الصِّيَامُ	كُتِبَ عَلَيْكُمُ	يَتَذَكَّرُ الَّذِينَ آمَنُوا	رَحِيمٌ
the fasting	is prescribed for you	who believe O (you)	Most Merciful (is) Oft-Forgiving
لَعَلَّكُمْ تَتَّقُونَ	كَمَا كُتِبَ	عَلَى الَّذِينَ	مِنْ قَبْلِكُمْ
so that you may become pious	before you	for those	as it was prescribed

أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

184. [Observing *Saum* (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskīn* (needy person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.

أَيَّامًا	مَعْدُودَاتٍ	فَمَنْ كَانَ	مِنْكُمْ	مَرِيضًا أَوْ	عَلَى سَفَرٍ
days	numbered	then whoso is	of you	sick or	on a journey
فَعِدَّةٌ	مِنْ أَيَّامٍ	أُخَرَ	وَعَلَى الَّذِينَ		
then (the same) number	of days	other	and upon those who		
يُطِيقُونَهُ	فِدْيَةٌ	طَعَامُ	مِسْكِينٍ		
afford it (can do it with difficulty)	(is) ransom	feeding	(of) a needy person		
فَمَنْ تَطَوَّعَ	خَيْرًا	فَهُوَ	خَيْرٌ	لَهُ	
but whoso does voluntarily (willingly)	good	then it	(is) better	for him	



وَأَنْ تَصُومُوا	خَيْرٌ	لَكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ
and that you fast	(is) better	for you	if you	know

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢١٨﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿٢١٩﴾

185. The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong). So, whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e. is present at his home), he must observe *Saum* (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fasts) must be made up] from other days. Allāh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allāh [i.e. to say *Takbīr* (*Allāhu Akbar*: Allāh is the Most Great)] for having guided you so that you may be grateful to Him. 186. And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

شَهْرُ	رَمَضَانَ	الَّذِي	أُنْزِلَ فِيهِ	الْقُرْآنُ	هُدًى
(the) month	(of) Ramadan	(is) that	was revealed in it	the Qur'an	a guidance
لِّلنَّاسِ	وَبَيِّنَاتٍ	مِّنَ الْهُدَى	وَالْفُرْقَانِ		
for mankind	and clear proofs	of the guidance	and the Criterion		
فَمَن شَهِدَ	مِنْكُمُ	الشَّهْرَ	فَلْيَصُمْهُ		
so whoever witnesses/sights	of you	the month (of Ramadan)	then he should fast it		

وَمَنْ كَانَ	مَرِيضًا أَوْ	عَلَى سَفَرٍ	فَعِدَّةٌ	مِنْ أَيَّامٍ
and whosoever is	sick	or	then (the same) number	of days
أُخْرٍ	يُرِيدُ اللَّهُ بِكُمْ	الْيُسْرَ	وَلَا يُرِيدُ	بِكُمْ
other	Allah wants for you	ease	and (does) not want	for you
وَلِتُكْمِلُوا الْعِدَّةَ	وَلِتُكَبِّرُوا اللَّهَ	عَلَى مَا		
and that you complete the number (of days)	and that you should magnify Allah	on that		
هَدَيْنَكُمْ	وَلَعَلَّكُمْ تَشْكُرُونَ	وَإِذَا	سَأَلْتُكَ عِبَادِي	
He guided you	so that you may be grateful (to Him)	and when	ask you	My slaves
عَنِّي	فَإِنِّي	قَرِيبٌ	أُجِيبُ دَعْوَةَ	الدَّاعِ
about Me	then indeed I am	near (to them)	I respond to (the) call	(of) the caller
دَعَانِ	فَلْيَسْتَجِيبُوا	لِي	وَلْيُؤْمِنُوا	بِي
he calls on Me	so let them respond	to Me	and believe	in Me

لَعَلَّهُمْ يَرْشُدُونَ

so that they may be led aright

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى الْبَلِّ وَلَا تَبَشِّرُوهُنَّ وَانْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libās [i.e. body-cover, or screen, or Sakan (i.e. you enjoy the pleasure of living with them – as in Verse 7:189)] for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have

sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I' tikāf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His *Ayāt* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become *Al-Muttaqūn* (the pious).

أَحَلَّ لَكُمْ	لَيْلَةَ	الصَّيَامِ	الرَّفَثِ	إِلَى نِسَائِكُمْ
is allowed for you	(on the) night	(of) the fasts	consorting	with your women
هُنَّ	لِبَاسٌ	لَكُمْ	وَأَنْتُمْ	لِبَاسٌ
they	(are) garments	for you	and you	(are) garments
لَهُنَّ	لَهُنَّ	لَهُنَّ	لَهُنَّ	لَهُنَّ
Allah knew	for them	(are) garments	and you	for you
عَلِمَ اللَّهُ	لَهُنَّ	لَهُنَّ	لَهُنَّ	لَهُنَّ
and forgave	to you	so He turned	deceive yourselves	that you used to
عَنْكُمْ	فَالْتَنَ	بَنَشْرُوهُمْ	وَابْتَغُوا	مَا كَتَبَ اللَّهُ
so now	[from] you	you can associate with them	and seek	what Allah has ordained
لَكُمْ	وَكُلُوا	وَأَشْرَبُوا	حَتَّى يَتَبَيَّنَ	لَكُمْ
for you	and eat	and drink	until becomes distinct	to you
مِنَ الْخَيْطِ	الْأَسْوَدِ	مِنَ الْفَجْرِ	ثُمَّ آتَمُوا الصَّيَامَ	إِلَى الْيَلِّ
from the thread	black	of the dawn	(your) fast	till the nightfall
وَلَا تَبَشِّرُوهُمْ	وَأَنْتُمْ	عَنْكِفُونَ		
and (do) not associate with them	while you	are confining yourselves (in l'tikāf)		
فِي الْمَسَاجِدِ	تِلْكَ	حُدُودُ اللَّهِ	فَلَا تَقْرُبُوهَا	
in the mosques	these	(are the) limits (of) Allah	so approach them not	
كَذَلِكَ يُبَيِّنُ اللَّهُ	ءَايَاتِهِ	لِلنَّاسِ	لَعَلَّهُمْ يَتَّقُونَ	
thus Allah makes clear	His Signs (Verses)	to mankind	so that they may become pious	



وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا  
 مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾ يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ  
 لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ  
 اتَّقَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

188. And eat up not one another's property unjustly (in any illegal way, e.g. stealing, robbing, deceiving), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully. 189. They ask you (O Muhammad ﷺ) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage." It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back, but *Al-Birr* (is the quality of the one) who fears Allāh. So, enter houses through their (proper) doors, and fear Allāh that you may be successful.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ	بَيْنَكُمْ	بِالْبَاطِلِ	وَتُدْلُوا بِهَا
and (do) not usurp your properties	among yourselves	by unjust means	it nor present
إِلَى الْحُكَّامِ	لِتَأْكُلُوا فَرِيقًا	مِّنْ أَمْوَالِ	النَّاسِ
to the authorities	so that you usurp a portion	of (the) properties	(of) the people
وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾	يَسْأَلُونَكَ	عَنِ الْأَهِلَّةِ	قُلْ هِيَ
while you know (that)	they ask you	of the new moons	say they
مَوَاقِيتُ	لِلنَّاسِ	وَالْحَجِّ	
are (for the determination of) times	for people	and (for) Hajj	
وَلَيْسَ الْبِرُّ	بِأَنْ تَأْتُوا الْبُيُوتَ	مِنْ ظُهُورِهَا	
and it is not the righteousness	that you enter the houses	from their backs	
وَلَكِنَّ الْبِرَّ	مَنِ اتَّقَىٰ	وَأَتُوا الْبُيُوتَ	
[and] but the righteous (is)	(he) who fears (Allah)	and enter the houses	
مِنْ أَبْوَابِهَا	وَاتَّقُوا اللَّهَ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾	
from their gates	and fear Allah	so that you may attain success	

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ  
 الْمُعْتَدِينَ ﴿١٩٠﴾ وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ  
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَأَقْتُلُوهُمْ  
 كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

190. And fight in the way of Allāh those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihād*, but it was supplemented by another (V.9:36)]. 191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid Al-Harām* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

وَقَاتِلُوا	فِي سَبِيلِ اللَّهِ	الَّذِينَ	يُقَاتِلُونَكُمْ
and fight	in (the) way (of) Allah	(against) those who	fight you
وَلَا تَعْتَدُوا	إِنَّ اللَّهَ	لَا يُحِبُّ الْمُعْتَدِينَ	وَأَقْتُلُوهُمْ
and transgress not	verily Allah	likes not the transgressors	and kill them
حَيْثُ	تَقْبَلُوهُمْ	وَأَخْرِجُوهُمْ	مِّنْ حَيْثُ
wherever	you find them	and turn them out	from where
وَالْفِتْنَةُ	أَشَدُّ	مِنَ الْقَتْلِ	وَلَا تُقَاتِلُوهُمْ
and wrongful persecution	(is) worse	than killing	and fight them not
الْمَسْجِدِ الْحَرَامِ	حَتَّى يُقَاتِلُوكُمْ فِيهِ	فَإِنْ قَتَلُوكُمْ	عِنْدَ
the Sacred the Mosque	unless they fight you therein	but if they fight you (there)	at
فَأَقْتُلُوهُمْ	كَذَلِكَ	جَزَاءُ	الْكَافِرِينَ
then kill them	such	(is the) reward	(of) the disbelievers

فَإِنْ أَنهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ  
 أَنهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾ الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ

فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعِدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ  
 مَعَ الْمُتَّقِينَ ﴿١٩٢﴾ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ  
 يُحِبُّ الْمُحْسِنِينَ ﴿١٩٣﴾

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful. 193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone). But if they cease, let there be no transgression except against *Az-Zālimūn* (the polytheists and wrongdoers). 194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisās*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with *Al-Muttaqūn* (the pious). 195. And spend in the Cause of Allāh (i.e. *Jihād* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do good. Truly, Allāh loves *Al-Muttaqūn* (the good-doers).

وَقَاتِلُوهُمْ	رَحِيمٌ ﴿١٩٣﴾	عَفُورٌ	فَإِنَّ اللَّهَ	فَإِنْ أَنْهَوْا
and fight them	Most Merciful	(is) Oft-Forgiving	then verily Allah	but if they desist
حَتَّى لَا تَكُونَ	وَيَكُونَ الدِّينُ	فِتْنَةً		
for Allah (Alone)	And the religion becomes	oppression / persecution	exists not	until
عَلَى الظَّالِمِينَ ﴿١٩٤﴾	إِلَّا	فَلَا عُدْوَانَ	فَإِنْ أَنْهَوْا	
against the wrongdoers	except	then (let there be) no hostility	then if they desist	
وَالْحُرْمَتِ	الْحَرَامِ	وَالشَّهْرِ	الْحَرَامِ	الشَّهْرِ
and (for) the prohibited things	prohibited	(is) for the month	prohibited	the month
فَاعْتَدُوا	عَلَيْكُمْ	فَمَنْ أَعْتَدَىٰ	فَصَاصٌ	
then you transgress	against you	then whoever transgresses	(there is) retribution	
وَاعْلَمُوا	وَاتَّقُوا اللَّهَ	عَلَيْكُمْ	بِمِثْلِ	عَلَيْهِ
and know	and fear Allah	against you	as he transgressed	likewise
فِي سَبِيلِ اللَّهِ	وَأَنْفِقُوا	الْمُتَّقِينَ ﴿١٩٥﴾	مَعَ	أَنَّ اللَّهَ
in (the) Cause/Way (of) Allah	and spend	the pious (people)	(is) with	that Allah



وَلَا تُلْقُوا	بِأَيْدِيكُمْ	إِلَى التَّهْلُكَةِ	وَأَحْسِنُوا
and (do) not throw	[with your hands] (yourselves)	into destruction	and do good
إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ loves the good-doers      verily Allah			

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ مِّن تَمَنَعٍ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad ﷺ), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allāh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqah* (charity – feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. *Hajj-at-Tamattu'* and *Al-Qiran*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid Al-Harām* (i.e. non-resident of Makkah). And fear Allāh much and know that Allāh is Severe in punishment.

وَأَتِمُّوا الْحَجَّ	وَالْعُمْرَةَ	لِلَّهِ	فَإِنْ أُخْصِرْتُمْ
and complete the Hajj	and Umrah	for Allah	but if you are prevented
فَمَا اسْتَيْسَرَ then (send) whatever is easy to obtain (the sacrificial animal)			
مِنَ الْهَدْيِ of offering			

وَلَا تَحْلِقُوا رُءُوسَكُمْ	حَتَّىٰ يَبْلُغَ الْهَدْيُ	مَحَلَّهُ
and (do) not shave your heads	until the offering reaches	its (appointed) place
فَمَنْ كَانَ	مَرِيضًا أَوْ بِهِ	أَذًى
among you and whoever is	sick or he has	an ailment
فَفِدْيَةٌ	مِّنْ صِّيَامٍ	أَوْ صَدَقَةٍ
then (he must pay) ransom	of fasting	or alms-giving (charity)
فَإِذَا أَمِنْتُمْ	فَمَنْ تَمَنَعَ	بِالْعُمْرَةِ
and when you become safe	then whoever took advantage	of Umrah
فَمَا اسْتَيْسَرَ	مِّنَ الْهَدْيِ	فَمَنْ
then whatever is easy to obtain	of offering	and whoever
فَصِيَامٌ	ثَلَاثَةَ أَيَّامٍ	فِي الْحَجِّ
then (he should observe) fast	days (for) three	during the Hajj
إِذَا رَجَعْتُمْ	تِلْكَ	عَشْرَةَ
when you have returned	that	(is) ten (days)
لَمْ يَكُنْ أَهْلُهُ	حَاضِرِي	الْمَسْجِدِ
whose family is not	present	the Mosque
أَنَّ اللَّهَ	شَدِيدُ	الْعِقَابِ
that Allah	(is) Severe	(in) punishment

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمَهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

197. The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein (by assuming *Ihrām*), then he should not have sexual

relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allāh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqlwa (piety, righteousness). So fear Me, O men of understanding!

الْحَجُّ	أَشْهُرٌ	مَعْلُومَاتٌ	فَمَنْ فَرَضَ	فِيهِنَّ
the Hajj	(is in) months	well-known	so whoever undertook (intends)	in these (months)
الْحَجَّ			فَلَا رَفَثَ	وَلَا فُسُوقَ
(to perform) the Hajj			then (there be) no obscenity (sexual relations)	nor wickedness
وَلَا جِدَالَ	فِي الْحَجِّ	وَمَا تَفْعَلُوا	مِنْ خَيْرٍ	يَعْلَمُهُ اللَّهُ
nor wrangling	during the Hajj	and whatever you do	of good	Allah knows it
وَتَزَوَّدُوا	فَإِنَّ خَيْرَ	الزَّادِ	النَّقْوَى	وَاتَّقُونَ
and take provision	then verily (the) best	provision	(is) piety	so fear Me
يَتَأُولِي		الْأَلْبَابِ		
O men		(of) understanding		

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَانَكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

198. There is no sin on you if you seek the bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafat, remember Allāh (by glorifying His Praises, i.e. prayers and invocations) at the Mash'ar-il-Harām. And remember Him (by invoking Allāh for all good) as He has guided you, and verily, you were, before, of those who were astray. 199. Then depart from the place whence all the people depart and ask Allāh for His forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.

لَيْسَ عَلَيْكُمْ	جُنَاحٌ	أَنْ تَبْتَغُوا فَضْلًا	مِنْ رَبِّكُمْ
(there) is not on you	any sin	that you seek bounty	of your Lord



فَإِذَا أَفَضْتُمْ	مِنْ عَرَفَتٍ	فَاذْكُرُوا اللَّهَ	عِنْدَ الْمَشْعَرِ
Hajj cite-Muzdalifah	at	then remember Allah	from Arafat and when you return
الْحَرَامِ	وَادْكُرُوهُ	كَمَا هَدَيْتَكُمْ	وَإِنْ كُنْتُمْ
before this	and indeed you were	as He has directed you	and remember Him Sacred
لِمَنِ الضَّالِّينَ	ثُمَّ أَفِيضُوا	مِنْ حَيْثُ أَفَاضَ النَّاسُ	
the people depart	from where	then depart (return)	surely of those who went astray
وَأَسْتَغْفِرُوا اللَّهَ	إِنَّ اللَّهَ	عَفُورٌ	رَحِيمٌ
Most Merciful	(Is) Oft-Forgiving	verily Allah	and ask forgiveness (of) Allah

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ  
ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ  
مِنْ خَلْقٍ ۚ وَمِنْهُمْ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
حَسَنَةً ۚ وَقِنَا عَذَابَ النَّارِ ﴿٢٠٠﴾

200. So when you have accomplished your *Manāsik*, remember Allāh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter. 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

فَإِذَا قَضَيْتُمْ	مَنَاسِكَكُمْ	فَاذْكُرُوا اللَّهَ	
then when you have accomplished	your Hajj rites	then remember Allah	
كَذِكْرِكُمْ	أَوْ أَشَدَّ	ذِكْرًا	ءَابَاءَكُمْ
as your remembering	or (with) far more	remembrance	(of) your forefathers
فَمِنَ النَّاسِ	مَنْ يَقُولُ	رَبَّنَا	آتِنَا
and of the people	(are some) who say	our Lord	give us
وَمَا	لَهُ	فِي الْآخِرَةِ	مِنْ خَلْقٍ
And (there is) not	for him	in the Hereafter	any share
			وَمِنْهُمْ
			and of them

مَنْ يَقُولُ	رَبَّنَا	ءَاتِنَا	فِي الدُّنْيَا	حَسَنَةً
(are those) who say	our Lord	give us	in the world	good
وَفِي الْآخِرَةِ	حَسَنَةً	وَقِنَا	عَذَابَ	النَّارِ
and in the Hereafter	good	and save us	(from the) torment	(of) the Fire

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾ وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

202. Those for them there will be allotted a share for what they have earned. And Allāh is Swift at reckoning. 203. And remember Allāh during the Appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allāh (fear Him), and know that you will surely be gathered to Him.

أُولَئِكَ لَهُمْ	نَصِيبٌ	مِمَّا كَسَبُوا	وَاللَّهُ سَرِيعٌ
for them those	(s) a share	from what they earned	and Allah (s) Swift
الْحِسَابِ ﴿٢٠٢﴾	وَأَذْكُرُوا اللَّهَ	فِي أَيَّامٍ	مَعْدُودَاتٍ
(at) reckoning	and remember Allah	during (the) Days	Appointed (numbered)
فَمَنْ تَعَجَّلَ	فِي يَوْمَيْنِ	فَلَا إِثْمَ	عَلَيْهِ
then whoever hastens (to leave)	in two days	then (there is) no sin	on him
وَمَنْ تَأَخَّرَ	فَلَا إِثْمَ	عَلَيْهِ	لِمَنِ اتَّقَىٰ
and whoever delays	then (there is) no sin	on him	for (him) who fears (Allah)
وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا	أَنَّكُمْ	إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾
and fear Allah	and know	that you	will be gathered to Him

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾ وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

## فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ﴿٢٠٤﴾

204. And of mankind there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allāh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. 205. And when he turns away (from you O Muhammad ﷺ), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allāh likes not mischief. 206. And when it is said to him, "Fear Allāh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

وَمِنَ النَّاسِ	مَنْ	يُعْجِبُكَ	قَوْلُهُ	فِي الْحَيَاةِ
and of the mankind	(is one) who	fascinates you	(with) his speech	in the life
الدُّنْيَا	وَيُشْهِدُ اللَّهَ	عَلَى مَا	فِي قَلْبِهِ	وَهُوَ
(of) the world	and he calls Allah to witness	on what	(is) in his heart	and he
أَلَدُّ	الْخِصَامِ	وَإِذَا تَوَلَّى		
(is the) most quarrelsome	(of) the opponents	and when he turns away		
سَعَى فِي الْأَرْضِ	لِيُفْسِدَ	فِيهَا	وَيُهْلِكَ الْحَرْثَ	
he strives in the land	so that he may spread mischief	in it	and destroy the crops	
وَالنَّسْلُ	وَاللَّهُ	لَا يُحِبُّ الْفُسَادَ	وَإِذَا قِيلَ	
and the living beings (cattle)	and Allah	(does) not like the mischief	and when it is said	
لَهُ	أَتَى اللَّهَ	الْعِزَّةَ	بِالْإِثْمِ	فَحَسْبُهُ
to him	fear Allah	takes him	the arrogance	so enough for him
	جَهَنَّمُ	وَلَيْسَ الْمِهَادُ		
	(is) Hell	and worst indeed is the resting place		

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٥﴾  
يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَدْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٦﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ  
الْبَيِّنَاتُ فَاغْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٧﴾



207. And of mankind is he who would sell himself, seeking the Pleasure of Allāh. And Allāh is full of kindness to (His) slaves. 208. O you who believe! Enter perfectly into Islam (by obeying all the rules and regulations of the religion of Islam) and follow not the footsteps of *Shaitān* (Satan). Verily, he is to you a plain enemy. 209. Then if you slide back after the clear signs (Prophet Muhammad ﷺ, and this Qur'an and Islam) have come to you, then know that Allāh is All-Mighty, All-Wise.

وَمِنَ النَّاسِ	مَنْ يَشْرِي	نَفْسَهُ	ابْتِغَاءَ	مَرْضَاتِ اللَّهِ
(the) pleasure (of) Allah	seeking himself (his life)	(is he) who sells	and of the mankind	
وَاللَّهُ	رَءُوفٌ بِالْعِبَادِ	يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا		
and Allah	(is) Most Compassionate to (His) slaves	O (you) who believe	enter	
فِي السِّلْمِ	كَافَّةً	وَلَا تَتَّبِعُوا	خُطَوَاتِ	الشَّيْطَانِ
into Islam	wholly (completely)	and follow not	(the) footsteps	(of) Satan
إِنَّهُ	لَكُمْ	عَدُوٌّ	مُّبِينٌ	فَإِنْ زَلَلْتُمْ
indeed he	(is) for you	an enemy	open	then if you slide back
جَاءَتْكُمْ	الْبَيِّنَاتُ	فَاعْلَمُوا	أَنَّ اللَّهَ	عَزِيزٌ
came to you	the clear signs	then know	that Allah	(is) All-Mighty
				حَكِيمٌ
				All-Wise

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٠٨﴾ سَلِّ بَنِي إِسْرَءِيلَ كَمَا ءَاتَيْنَهُمْ مِنْ ءَايَةٍ بَيْنَهُ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٩﴾ زَيْنَ الَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٠﴾

210. Do they then wait for anything other than that Allāh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allāh return all matters (for decision). 211. Ask the Children of Israel how many clear *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allāh's Favour after it

has come to him, [e.g. renounces the religion of Allāh (Islam) and accepts *Kufr* (disbelief)] then surely, Allāh is Severe in punishment. 212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allāh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allāh gives (of His bounty, Blessings, Favours, and Honours on the Day of Resurrection) to whom He wills without limit.

هَلْ يَنْظُرُونَ	إِلَّا	أَنْ يَأْتِيَهُمُ اللَّهُ
(do) they wait for (anything else)?	except	that Allah should come to them
فِي ظُلُلٍ مِّنَ الْعَمَامِ	وَالْمَلَائِكَةُ	وَقَضَى الْأَمْرُ
in (the) shadows of the clouds	and the angels	and the matter will be decided
وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ	سَلِّ	بَنِي إِسْرَءِيلَ
and to Allah return (all) the matters	ask	(of) Israel (the) Children
كَمْ ءَاتَيْنَهُمْ	مِنْ آيَةٍ بَيِّنَةٍ	وَمَنْ يُدِّلْ
how many We gave them	of clear sign(s)	and whoever changes
نِعْمَةَ اللَّهِ	مِنْ بَعْدِمَا	جَاءَتْهُ
(the) Favour (of) Allah after	it has come to him	then indeed Allah
شَدِيدٌ	زِينٌ	لِّلَّذِينَ كَفَرُوا
(is) Severe (in) punishment	is beautified	for those who disbelieved
الدُّنْيَا	وَيَسَخَّرُونَ	مِنَ الَّذِينَ آمَنُوا
(of) the world and they scoff	at those who believed	and those who became pious
فَوْقَهُمْ	يَوْمَ	وَاللَّهُ يَرْزُقُ
(will be) above them (on the) Day	Resurrection	and Allah grants (provides)
مَنْ يَشَاءُ	بِغَيْرِ	حِسَابٍ
(to) whom He wills	without	measure

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ

أَوْتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا  
اُخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

213. Mankind was one community and Allāh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allāh by His Leave guided those who believed to the truth of that wherein they differed. And Allāh guides whom He wills to a Straight Path.

كَانَ النَّاسُ	أُمَّةً	وَاحِدَةً	فَبَعَثَ اللَّهُ	الَّتِي بَيَّنَّ
the mankind was	community	one	then Allah sent	the Prophets
مُبَشِّرِينَ	وَمُنْذِرِينَ	وَأَنْزَلَ مَعَهُمُ	الْكِتَابَ	
(as) heralds of glad tidings	and warners	and sent down with them	the Book	
بِالْحَقِّ	لِيَحْكُمَ	بَيْنَ	النَّاسِ	فِيمَا اُخْتَلَفُوا فِيهِ
with the truth	to judge	between	the people	[in it] in what they differed
وَمَا اُخْتَلَفَ	فِيهِ	إِلَّا الَّذِينَ	أَوْتُوهُ	مِنْ بَعْدِ مَا
and (did) not differ	in it	except those who	were given it (the Book)	after
جَاءَتْهُمْ	الْبَيِّنَاتُ	بَغِيًّا	بَيْنَهُمْ	فَهَدَى اللَّهُ
came to them	the clear proofs	through hatred	among them	then Allah guided
الَّذِينَ ءَامَنُوا	لَمَّا اُخْتَلَفُوا	فِيهِ	مِنَ الْحَقِّ	بِإِذْنِهِ
those who believed	to what they differed	in it	of the truth	by His Leave
وَاللَّهُ يَهْدِي	مَنْ يَشَاءُ	إِلَى صِرَاطٍ	مُسْتَقِيمٍ	
and Allah guides	whom He wills	to a Path	Straight	

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ  
الْبَاسَاءُ وَالضَّرَّاءُ وَرُلُّوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا  
إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾ يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلَّهِ الدِّينُ



وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allāh?" Yes! Certainly, the Help of Allāh is near! 215. They ask you (O Muhammad ﷺ) what they should spend. Say: "Whatever you spend of good must be for parents and kindred and orphans and *Al-Masākīn* (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allāh knows it well."

أَمْ حَسِبْتُمْ	أَنْ تَدْخُلُوا الْجَنَّةَ	وَلَمَّا يَأْتِكُمْ	مَثَلٌ
or think you	that you will enter Paradise	while has not yet come to you	(the) like
الَّذِينَ	خَلَوْا مِنْ قَبْلِكُمْ	مَسَّتْهُمْ	الْبَاسَاءُ وَالضَّرَاءُ
(of) those who	passed away before you	befell them	adversity and affliction
وَزُلْزِلُوا	حَتَّى يَقُولَ الرَّسُولُ	وَالَّذِينَ آمَنُوا	
and they were (so) shaken	that (even) said the Messenger	and those who believed	
مَعَهُ	مَتَى	نَصْرُ اللَّهِ	إِنْ نَصَرَ اللَّهُ
when	with him	(will come the) Help (of) Allah	certainly (the) Help (of) Allah
قَرِيبٌ	يَسْأَلُونَكَ	مَاذَا يَنْفِقُونَ	قُلْ مَا أَنْفَقْتُمْ
(is) near	they ask you	what they should spend	say whatever you spend
مِنْ خَيْرٍ	فَلِلْوَالِدَيْنِ	وَالْأَقْرَبِينَ	وَالْيَتَامَى وَالْمَسْكِينِ
of good (wealth)	(is) for parents	and kindred	and the orphans and the needy
وَابْنِ السَّبِيلِ	وَمَا تَفْعَلُوا	مِنْ خَيْرٍ	فَإِنَّ اللَّهَ بِهِ عَلِيمٌ
and the wayfarer	and whatever you do	of good	(is) Well-Informed of it so indeed Allah

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

216. *Jihād* (holy fighting in Allāh's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for

you and that you like a thing which is bad for you. Allāh knows but you do not know.

وَعَسَى	لَكُمْ	كُرْهُ	وَهُوَ	الْقِتَالُ	كُتِبَ عَلَيْكُمْ
and it may be	for you	(is) dislike	though it	the fighting	is ordained for you
أَنْ تُحِبُّوا شَيْئًا	وَعَسَى	لَكُمْ	خَيْرٌ	وَهُوَ	أَنْ تُكْرَهُوا شَيْئًا
that you like a thing	and it may be	for you	(is) good	and it	that you dislike a thing
لَا تَعْلَمُونَ	وَأَنْتُمْ	وَاللَّهُ يَعْلَمُ	لَكُمْ	شَرٌّ	وَهُوَ
know not	but you	and Allah knows	for you	(is) bad	and it

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allāh is to prevent mankind from following the way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid Al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.

يَسْأَلُونَكَ	عَنِ الشَّهْرِ الْحَرَامِ	قِتَالٍ	فِيهِ
they ask you	about the prohibited (sacred) Month	(concerning) fighting	in it
قُلْ قِتَالٌ	فِيهِ	كَبِيرٌ	وَصَدٌّ
say fighting	in it	(is) a great (offence)	and preventing
			from (the) way (of) Allah

وَكُفْرًا	يَهُ	وَالْمَسْجِدِ	الْحَرَامِ
and disbelieving	in Him	and (preventing access to) the Mosque	the Sacred
وَإِخْرَاجُ	أَهْلِهِ	مِنْهُ	أَكْبَرُ
and expelling	its inhabitants	from it	(is) greater (offence)
وَالْفِتْنَةُ	أَكْبَرُ	مِنَ الْقَتْلِ	وَلَا يَزَالُونَ
and persecution	(is) greater (more heinous)	than killing	and they will not cease
يُقَاتِلُونَكُمْ	حَتَّى يَرْدُّوكُمْ	عَنْ دِينِكُمْ	إِنْ أَسْتَطَاعُوا
fighting you	till they turn you back	from your religion	if they can
وَمَنْ يَرْتَدِدْ	مِنْكُمْ	عَنْ دِينِهِ	فَيَمُتْ
and whoso turns away	of you	from his religion	while he
فَأُولَٰئِكَ	حِطَّتْ أَعْمَالُهُمْ	فِي الدُّنْيَا	وَالْآخِرَةِ
then those	are rendered vain their deeds	in this world	and the Hereafter
وَأُولَٰئِكَ	أَصْحَابُ	النَّارِ	هُمْ فِيهَا
and those	(are the) dwellers	(of) the Fire	they in it
خَالِدُونَ			
(will) abide forever			

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٨﴾ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿١٩﴾

218. Verily, those who have believed, and those who have emigrated (for Allāh's religion) and have striven hard in the way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful. 219. They ask you (O Muhammad ﷺ) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is (spare) beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought.



إِنَّ الَّذِينَ ءَامَنُوا	وَالَّذِينَ هَاجَرُوا	وَجَاهَدُوا	فِي سَبِيلِ اللَّهِ
in (the) way (of) Allah	and strove	and those who emigrated	verily those who believed
أُولَٰئِكَ يَرْجُونَ	رَحْمَتَ اللَّهِ	وَاللَّهُ	عَفُورٌ رَّحِيمٌ
those hope for	(the) Mercy (of) Allah	and Allah	is Oft-Forgiving Most Merciful
يَسْأَلُونَكَ	عَنِ الْخَمْرِ	وَالْمَيْسِرِ	قُلْ فِيهِمَا
they ask you	about intoxicants	and games of chance	say in both
كَبِيرٌ	وَمَنْفَعٌ	لِلنَّاسِ	وَإِثْمُهُمَا
great	and benefits	for men	and their sin
وَيَسْأَلُونَكَ	مَاذَا يُنْفِقُونَ	قُلِ الْعَفْوَ	مِنْ نَفْعِهِمَا
and they ask you	what (how much) they should spend	say the surplus	than their benefit
كَذَٰلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ
thus Allah makes clear	to you	(His) revelations	so that you may reflect

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَاطَبُوهُمْ فَاخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put you into difficulties. Truly, Allāh is All-Mighty, All-Wise."

فِي الدُّنْيَا	وَالْآخِرَةِ	وَيَسْأَلُونَكَ	عَنِ الْيَتَامَىٰ
in this world	and the Hereafter	and they ask you	about the orphans
قُلْ إِصْلَاحٌ	لَهُمْ خَيْرٌ	وَإِنْ تُخَاطَبُوهُمْ	
say seeking good	for them	and if you intermix with them (your affairs)	is best
فَاخْوَانُكُمْ	وَاللَّهُ يَعْلَمُ الْمُفْسِدَ	مِنَ الْمُصْلِحِ	
then (they are) your brothers	and Allah knows the mischievous	from the well-wisher	

وَلَوْ شَاءَ اللَّهُ	لَأَعْنَتَكُمْ	إِنَّ اللَّهَ
and if Allah had willed	surely He (could have) put you in difficulties	indeed Allah
	عَزِيزٌ	حَكِيمٌ
	(is) All-Mighty	All-Wise

وَلَا تُنكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمَنَّ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَبَيِّنُ عَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

221. And do not marry *Al-Mushrikât* (idolatresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) *Mushrikah* (idolatress), even though she pleases you. And give not (your daughters) in marriage to *Al-Mushrikûn* till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) *Mushrik* (idolater), even though he pleases you. Those (*Al-Mushrikûn*) invite you to the Fire, but Allâh invites (you) to Paradise and forgiveness by His Leave, and makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

وَلَا تُنكِحُوا الْمُشْرِكَاتِ	حَتَّى يُؤْمَنَّ	وَلَأَمَةٌ
and (do) not marry idolatresses	until they believe	and indeed a slave woman
مُؤْمِنَةٌ	خَيْرٌ	مِّنْ مُّشْرِكَةٍ
believing	(is) better	than an idolatress
وَلَوْ أَعْجَبَتْكُمْ	وَلَوْ أَعْجَبَتْكُمْ	وَلَوْ أَعْجَبَتْكُمْ
even though she pleases (allures) you	even though she pleases (allures) you	even though she pleases (allures) you
وَلَا تُنكِحُوا الْمُشْرِكِينَ	حَتَّى يُؤْمِنُوا	وَلَا تُنكِحُوا الْمُشْرِكِينَ
and (do) not give in marriage (your women) to idolaters	until they believe	and (do) not give in marriage (your women) to idolaters
وَلَعَبْدٌ	مُؤْمِنٌ	خَيْرٌ
and indeed a slave man	believing	(is) better
وَلَوْ أَعْجَبَكُمْ	أُولَئِكَ يَدْعُونَ	إِلَى النَّارِ
even though he pleases you	those invite (you)	to the Fire
وَاللَّهُ يَدْعُو	وَاللَّهُ يَدْعُو	وَاللَّهُ يَدْعُو
and Allah invites (you)	and Allah invites (you)	and Allah invites (you)

إِلَى الْجَنَّةِ	وَالْمَغْفِرَةِ	بِإِذْنِهِ	وَيُبَيِّنُ آيَاتِهِ
to Paradise	and (to) forgiveness	by His Leave	and He makes clear His Verses
لِلنَّاسِ		لَعَلَّهُمْ يَتَذَكَّرُونَ	
to people		so that they may remember	

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّى يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

222. They ask you concerning menstruation. Say: "That is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore, keep away from women during menses and go not into them till they are purified (from menses and have taken a bath)." And when they have purified themselves, then go into them as Allāh has ordained for you (go into them in any manner as long as it is in their vagina). Truly, Allāh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts and bodies for their prayers).

وَيَسْأَلُونَكَ	عَنِ الْمَحِيضِ	قُلْ هُوَ	أَذًى
and they ask you	about menstruation	say it (is)	a noxiousness (illness)
فَاعْتَزِلُوا النِّسَاءَ	فِي الْمَحِيضِ	وَلَا تَقْرَبُوهُنَّ	
so keep away (from) women	during menstruation	and approach them not	
حَتَّى يَطْهَرْنَ	فَإِذَا تَطَهَّرْنَ	فَأْتُوهُنَّ	مِنْ حَيْثُ
till they are cleansed	and when they are cleansed	then come (go) to them	from where
أَمَرَكُمُ اللَّهُ	إِنَّ اللَّهَ	يُحِبُّ التَّوَّابِينَ	
Allah has commanded you	verily Allah	loves those who repent	
وَيُحِبُّ	الْمُتَطَهِّرِينَ		
and loves	those who purify themselves		

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا



أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ  
أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

223. Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allāh to bestow upon you pious offspring) for your own selves beforehand. And fear Allāh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad ﷺ). 224. And make not Allāh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allāh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

نِسَاؤُكُمْ	حَرْثٌ	لَكُمْ	فَاتُوا حَرْثَكُمْ	أَنَّى شِئْتُمْ
your wives	(are) a tilth	for you	so go to your tilth	as (when and how) you wish
وَقَدِّمُوا	وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا	لِأَنْفُسِكُمْ	وَبَشِّرِ الْمُؤْمِنِينَ
and send forth (good deeds)	and fear Allah	and know	for yourselves	and give good tidings to the believers
أَنَّكُمْ	مُلَاقُوهُ	تَبْرُوا	وَتَتَّقُوا	وَتُصْلِحُوا بَيْنَ
that you	(will) meet Him	that you do good	and act piously	and reconcile among
وَلَا تَجْعَلُوا اللَّهَ	عُرْضَةً	لِأَيْمَانِكُمْ	النَّاسِ	وَاللَّهُ
and make not Allah (Allah's Name)	impediment (an excuse)	in your oaths	the mankind	and Allah
سَمِيعٌ	عَلِيمٌ			
(is) All-Hearing	All-Knowing			

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ  
حَلِيمٌ ﴿٢٢٥﴾ لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ﴿٢٢٦﴾ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

225. Allāh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allāh is Oft-Forgiving, Most Forbearing. 226. Those who take an oath not to have sexual relation with their wives must wait for four months, then if they return (change their mind in this period), verily, Allāh is Oft-Forgiving, Most Merciful. 227. And if they decide upon divorce, then Allāh is All-Hearer, All-Knower.

لَا يُؤَاخِذُكُمُ اللَّهُ	بِاللَّغْوِ	فِي أَيَمَانِكُمْ
Allah will not blame you	for vain utterances	in your oaths
وَلَكِنْ يُؤَاخِذُكُمْ	بِمَا	كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ
[and] but He will call you to account	for what	your hearts earned and Allah
عَفُورٌ	حَلِيمٌ	لِّلَّذِينَ يُؤْلُونَ
(is) Oft-Forgiving	All-Forbearing	for those who swear off abstinence
تَرَبُّصُ	أَرْبَعَةِ أَشْهُرٍ	فَإِنْ قَاءُوا
(is) a waiting	months (for) four	then if they return
رَحِيمٌ	وَإِنْ عَزَمُوا الطَّلَاقَ	فَإِنَّ اللَّهَ
Most Merciful	and if they resolve on (decide upon) divorce	then indeed Allah
	سَمِيعٌ	عَلِيمٌ
	(is) All-Hearing	All-Knowing

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards

obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ	بِأَنْفُسِهِنَّ	ثَلَاثَةَ	قُرُوءٍ
and divorced women shall wait	concerning themselves	three	menstrual periods
وَلَا يَحِلُّ	لَهُنَّ	أَنْ يَكْتُمْنَ	مَا خَلَقَ اللَّهُ
and it is not allowed (lawful)	to them	that they conceal	what Allah has created
فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ	وَالْيَوْمِ	وَالْآخِرِ	وَبِعُولِهِنَّ
in their wombs if they believe in Allah	and the Day	the Last	and their husbands
أَحَقُّ	رَدَّهِنَّ	فِي ذَلِكَ	
have better right (are more entitled)	to take them back	in that (period)	
إِنْ أَرَادُوا إِصْلَاحًا	وَلَهُنَّ	مِثْلُ	الَّذِي
if they intended for reconciliation	and for them (wives)	(is the) like	(of) that which
عَلَيْهِنَّ	بِالْمَعْرُوفِ	وَالرِّجَالِ	عَلَيْهِمْ
(is) on them	to what is reasonable	and for men	over them
وَاللَّهُ	عَزِيزٌ	حَكِيمٌ	
and Allah	(is) All-Mighty	All-Wise	

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٢٩﴾

229. The divorce is twice, after that either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the



limits ordained by Allāh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce). These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the *Zālimūn* (wrongdoers).

أَوْ تَسْرِحُ	بِمَعْرُوفٍ	فَإِمْسَاكِ	مَرَّتَانِ	أَطْلَقُ
or releasing	in a reasonable manner	then retaining	(is) twice	the divorce
مِمَّا	أَنْ تَأْخُذُوا	لَكُمْ	وَلَا يَحِلُّ	بِإِحْسَنِ
of what	that you take back	for you	and it is not lawful	with kindness
أَنْ يَخَافَا	إِلَّا	شَيْئًا	ءَاتَيْتُمُوهُنَّ	
that both fear	except	anything	you had given them (wives)	
فَإِنْ خِفْتُمْ	حُدُودَ اللَّهِ	أَلَّا يَاقِيَا		
and if you fear	(the) limits (of) Allah	that they will not be able to keep		
فَلَا جُنَاحَ	حُدُودَ اللَّهِ	أَلَّا يَاقِيَا		
then (there is) no sin	(the) limits (of) Allah	that they both will not be able to keep		
حُدُودَ اللَّهِ	تِلْكَ	بِهِ	فِيمَا أَفْنَدَتْ	عَلَيْهِمَا
(are the) limits (of) Allah	these	for that in what	she paid as ransom	on both of them
حُدُودَ اللَّهِ	وَمَنْ يَتَعَدَّ	فَلَا تَعْتَدُوهَا		
(the) limits (of) Allah	and whoever transgresses	so (do) not transgress them		
الظَّالِمُونَ	هُمْ	فَأُولَٰئِكَ		
(are) the wrongdoers	[they]	then those		

فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ. فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allāh. These are the limits of Allāh, which He makes plain for the people who have knowledge.

فَإِنْ طَلَّقَهَا	فَلَا تَحِلُّ	لَهُ	مِنْ بَعْدُ	حَتَّى تَنْكِحَ
and if he divorces her	then she is not lawful	for him	thereafter	until she marries
زَوْجًا	غَيْرَهُ	فَإِنْ طَلَّقَهَا	فَلَا جُنَاحَ	عَلَيْهِمَا
other than him a husband	other than him	then if he divorces her	then (there is) no sin	on both of them
أَنْ يَرْجَعَا	إِنْ ظَنَّا	أَنْ يُقِيمَا		
that they return to one another	if both of them think	that they would be able to keep		
حُدُودَ اللَّهِ	وَتِلْكَ	حُدُودُ اللَّهِ	يُبَيِّنُهَا	
(the) limits (of) Allah	and these	(are the) limits (of) Allah	He makes them clear	

لِقَوْمٍ يَعْلَمُونَ ﴿٢٣١﴾

for (the) people who know

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْدُوَّ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

231. And when you have divorced women and they are about to fulfil the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allāh as a jest, but remember Allāh's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's Sunnah – legal ways – Islamic jurisprudence) whereby He instructs you. And fear Allāh, and know that Allāh is All-Knower of everything.

وَإِذَا	طَلَقْتُمُ النِّسَاءَ	فَلَمَّا بَلَغْنَ أَجَلَهُنَّ	فَأَمْسِكُوهُنَّ
and when	you divorce women	and they reach their (prescribed) term	then retain them
بِمَعْرُوفٍ	أَوْ سَرِّحُوهُنَّ	بِمَعْرُوفٍ	وَلَا تُمْسِكُوهُنَّ
in a fair manner	or let them go	in a fair manner	and (do) not retain them

ضَرَارًا	لِنَعْتَدُوا <sup>٢</sup>	وَمَنْ	يَفْعَلْ ذَلِكَ
to hurt (them)	so that you transgress	and whoso	does that
فَقَدْ ظَلَمَ نَفْسَهُ <sup>٢</sup>	وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ	هَزْوًَا <sup>٢</sup>	
then indeed he wrongs himself	(of) Allah	and (do) not take (the)	(as) a jest
وَاذْكُرُوا نِعْمَتَ اللَّهِ	عَلَيْكُمْ	وَمَا أُنْزِلَ	
and remember (the) Favour (of) Allah	upon you	and that which He sent down	
عَلَيْكُمْ	مِنَ الْكِتَابِ	وَالْحِكْمَةِ	يَعْظُمُ <sup>٢</sup>
upon you	of the Book	and (of) the Wisdom	He admonishes you
وَاتَّقُوا اللَّهَ	وَأَعْلَمُوا <sup>٢</sup>	أَنَّ اللَّهَ	يَكُلُّ شَيْءٍ <sup>٢</sup>
and fear Allah	and know (well)	that Allah	of every thing
			عَلِيمٌ <sup>٢</sup>
			(is) All-Knower

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَعْنَ أَجْلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمُ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allāh and the Last Day. That is more virtuous and purer for you. Allāh knows and you know not.

وَإِذَا	طَلَقْتُمُ النِّسَاءَ	فَلَعْنَ أَجْلَهُنَّ	
and when	you divorce [the] women	and they reach their (prescribed) term	
فَلَا تَعْضُلُوهُنَّ	أَنْ يَنْكِحْنَ	أَزْوَاجَهُنَّ	
then prevent them not	that they get married	(to) their (former) husbands	
إِذَا تَرَاضَوْا	بَيْنَهُمْ	بِالْمَعْرُوفِ	ذَلِكَ يُوعَظُ <sup>٢</sup>
when they agree	mutually	in a fair manner	that is admonished
مَنْ كَانَ	مِنْكُمْ	يُؤْمِنُ بِاللَّهِ	وَالْيَوْمِ
(he) who (is)	of you	believes in Allah	and the Day
			الْآخِرِ
			that the Last
			ذَلِكَ
			that



أَزْكَى	لَكُمْ	وَأَطْهَرُ	وَاللَّهُ يَعْلَمُ	وَأَنْتُمْ	لَا تَعْلَمُونَ
(is) more virtuous	for you	and purer	and Allah knows	and you	know not

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَزِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا عَانَيْتُمْ بِالْمَعْرُوفِ وَأَنْتُمْ تَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ بِصِيرٍ ﴿٢٣٣﴾

233. The mothers should suckle their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allāh and know that Allāh is All-Seer of what you do.

وَالْوَالِدَاتُ يُرْضِعْنَ	أَوْلَدَهُنَّ	حَوْلَيْنِ	كَامِلَيْنِ
and the mothers shall suckle	their children	(for) two years	whole
لِمَنْ أَرَادَ	أَنْ يُتِمَّ الرَّضَاعَةَ	وَعَلَى	الْمَوْلُودِ لَهُ
for (those) who desire	to complete the suckling	and on	(h)m to whom the child is born
رِزْقُهُنَّ	وَكِسْوَتُهُنَّ	بِالْمَعْرُوفِ	لَا تُكَلَّفُ نَفْسٌ
(is) their (mothers) food	and their clothing	in a fair manner	a soul is not tasked
إِلَّا وُسْعَهَا	لَا تُضَارَّ وَالِدَةٌ	بِوَلَدِهَا	
except (to) its capacity	neither the mother should be made to suffer	for her child	
وَلَا	مَوْلُودٌ لَهُ	بِوَلَدِهِ	وَعَلَى الْوَارِثِ
nor	(he) to whom the child is born	for his child	and on the heir
	مِثْلُ		
	(is the) like		

ذَٰلِكَ	فَإِنْ أَرَادَا فِصَالًا	عَنْ تَرَاضٍ	مِّنْهُمَا
(of) that	and if both decide on weaning	by mutual consent	of both of them
وَتَشَاوُرٍ	فَلَا جُنَاحَ	عَلَيْهِمَا	وَإِنْ أَرَدْتُمْ
and (after) consultation	then (there is) no sin	on them both	and if you decide
أَنْ تَسْتَزِعُوا	أَوْلَادَكُمْ	فَلَا جُنَاحَ	عَلَيْكُمْ
to ask (another woman) to suckle	your children	then (there is) no sin	on you
إِذَا سَلَّمْتُمْ	مَا آتَيْتُمْ	بِالْمَعْرُوفِ	وَاتَّقُوا اللَّهَ
when you pay	what you give	in a fair manner	and fear Allah
	أَنَّ اللَّهَ	يَعْلَمُ مَا تَعْمَلُونَ	
	that Allah	(is) All-Seer of what you do	

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allāh is Well-Acquainted with what you do.

وَالَّذِينَ يُتَوَفَّوْنَ	مِنْكُمْ	وَيَذَرُونَ أَزْوَاجًا	يَتَرَبَّصْنَ
and those who die	of you	and leave wives behind	they (the wives) shall wait
بِأَنْفُسِهِنَّ	أَرْبَعَةَ أَشْهُرٍ	وَعَشْرًا	فَإِذَا بَلَغْنَ
with (regard to) themselves	(for) four months	and ten (days)	and when they reach
أَجَلَهُنَّ	فَلَا جُنَاحَ	عَلَيْكُمْ	فِيمَا فَعَلْنَ
their (waiting) term	then (there is) no sin	on you	in what they do
فِي أَنْفُسِهِنَّ	بِالْمَعْرُوفِ	وَاللَّهُ	يَعْلَمُ مَا تَعْمَلُونَ
concerning themselves	in a fair manner	and Allah	(is) Well-Aware of what you do

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ  
 عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا  
 مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ. وَاعْلَمُوا  
 أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٥﴾

235. And there is no sin on you if you make a hint of betrothal or conceal it in yourselves, Allāh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying (according to the Islamic law). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allāh knows what is in your minds, so fear Him. And know that Allāh is Oft-Forgiving, Most Forbearing.

وَلَا جُنَاحَ	عَلَيْكُمْ	فِيمَا عَرَّضْتُمْ بِهِ	مِنْ خِطْبَةِ
and (there is) no sin	on you	in what you offered (with it)	of marriage proposal
النِّسَاءِ	أَوْ أَكْنَنْتُمْ	فِي أَنْفُسِكُمْ	عَلِمَ اللَّهُ أَنَّكُمْ
(to such) women	or you conceal (it)	in yourselves	Allah knows that you
سَتَذْكُرُونَهُنَّ	وَلَكِنْ	لَا تُوَاعِدُوهُنَّ	
will mention / remember them	[and] but	(do) not make a promise with them	
سِرًّا	إِلَّا	أَنْ تَقُولُوا قَوْلًا	مَعْرُوفًا
secretly	except	that you say (something) a saying	honourable
وَلَا تَعْزِمُوا	عُقْدَةَ	النِّكَاحِ	حَتَّى يَبْلُغَ الْكِتَابُ
and (do) not resolve on	(the) tie	(of) marriage	until the prescribed term reaches
أَجَلَهُ	وَاعْلَمُوا	أَنَّ اللَّهَ يَعْلَمُ	مَا فِي أَنْفُسِكُمْ
its end	and know	that Allah knows	(is) in yourselves
فَاحْذَرُوهُ	وَاعْلَمُوا	أَنَّ اللَّهَ	غَفُورٌ حَلِيمٌ
so beware of Him	and know	that Allah	(is) Oft-Forgiving All-Forbearing

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ



عَلَى الْمَوْسِعِ قَدْرُهُ، وَعَلَى الْمُقْتِرِ قَدْرُهُ، مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

لَمْ تَمَسُوهُنَّ	مَا	إِنْ طَلَقْتُمُ النِّسَاءَ	عَلَيْكُمْ	لَا جُنَاحَ
you have not touched them	while	if you divorce women	on you	(there is) no sin
وَمَتَّعُوهُنَّ	فَرِيضَةً	لَهُنَّ	أَوْ تَقْرِضُوا	
and provide for them	a settled portion (dower)	for them	or you have (not) fixed	
قَدْرُهُ	وَعَلَى الْمُقْتِرِ	قَدْرُهُ	عَلَى الْمَوْسِعِ	
according to his means	and on the poor	according to his means	upon the wealthy	
عَلَى الْمُحْسِنِينَ	حَقًّا	بِالْمَعْرُوفِ	مَتَعًا	
upon the good-doers	(is) a duty	reasonable	a provision	

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوا أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed *Mahr*. And to forego and give (her the full *Mahr*) is nearer to *At-Taquwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

أَنْ تَمْسُوهُنَّ	مِنْ قَبْلِ	وَإِنْ طَلَقْتُمُوهُنَّ
[that] you have touched them	before	and if you divorce them

وَقَدْ فَرَضْتُمْ	لَهُنَّ	فَرِيضَةً	فَنِصْفُ
and indeed you have fixed	for them	a settled portion (dower)	then (pay) half
مَا قَرَضْتُمْ	إِلَّا	أَنْ يَعْفُوا	أَوْ يَعْفُوا
(of) what you have fixed	unless	[that] they (agree to) forego (it)	or (agrees to) forego
الَّذِي	بِيَدِهِ	عُقْدَةُ	النِّكَاحِ
he	in whose hand	(is the) knot	(of) marriage
أَقْرَبُ	لِلتَّقْوَى	وَلَا تَنْسُوا الْفَضْلَ	بَيْنَكُمْ
(is) closer	to piety	and (do) not forget the grace (liberality)	among yourselves
إِنَّ اللَّهَ		يَمَّا تَعْمَلُونَ بَصِيرٌ	
indeed Allah		(is) All-Seer of what you do	

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾ وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتْنَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

238. Guard strictly (five obligatory) As-Salawāt (the prayers) especially the middle Salāt (i.e. the best prayer - 'Asr). And stand before Allāh with obedience [and do not speak to others during the Salāt (prayers)]. 239. And if you fear (an enemy), perform Salāt (pray) on foot or riding. And when you are in safety, offer the Salāt (prayer) in the manner He has taught you, which you knew not (before). 240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allāh is All-Mighty, All-Wise.

حَافِظُوا عَلَى الصَّلَوَاتِ	وَالصَّلَاةِ الْوُسْطَى	وَقُومُوا
be watchful over (offer regularly) the prayers	and the prayer	and stand up

لِلَّهِ قَنِينِينَ ﴿٢٤١﴾	فَإِنْ خِفْتُمْ	فَرَجَالًا	أَوْ رُكْبَانًا
for Allah devoutly obedient	and if you fear	then on foot	or riding
فَإِذَا أَمِنْتُمْ	فَاذْكُرُوا اللَّهَ	كَمَا عَلَّمَكُم	
and when you feel secured	then remember Allah	as He has taught you	
مَا لَمْ تَكُونُوا	تَعْلَمُونَ ﴿٢٤٢﴾	وَالَّذِينَ يَتَّقُونَ	مِنْكُمْ
that which you did not	know	and those who die	of you
وَصِيَّةً	لِأَزْوَاجِهِمْ	مَتَّعًا	إِلَى الْحَوْلِ غَيْرَ
(should make) a bequest	for their wives	(for) maintenance	for one year without
إِخْرَاجٍ	فَإِنْ خَرَجْنَ	فَلَا جُنَاحَ	عَلَيْكُمْ فِي مَا فَعَلْتُمْ
turning (them) out	but if they leave	then (there is) no sin	on you in what they do
فِي أَنْفُسِهِنَّ	مِنْ مَعْرُوفٍ	وَاللَّهُ	عَزِيزٌ
for themselves	In honourable manner	and Allah	(is) All-Mighty
			حَكِيمٌ ﴿٢٤٣﴾
			All-Wise

وَالْمُطَلَّقَاتِ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqūn* (the pious). 242. Thus Allāh makes clear His *Ayāt* (Laws) to you, in order that you may understand. 243. Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allāh said to them, "Die." And then He restored them to life. Truly, Allāh is full of bounty to mankind, but most men thank not.

وَالْمُطَلَّقَاتِ	مَتَّعٌ	بِالْمَعْرُوفِ	حَقًّا
and for divorced women	(is) a provision	on a reasonable scale	a duty
عَلَى الْمُتَّقِينَ ﴿٢٤١﴾	كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	ءَايَاتِهِ
on the pious	thus Allah makes clear	for you	His Injunctions



لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٤﴾	أَلَمْ تَرَ	إِلَى الَّذِينَ خَرَجُوا
so that you may understand	(have) you not looked?	to those who went forth
مِنْ دِيَارِهِمْ وَهُمْ	أَلُوفٌ	حَذَرَ الْمَوْتِ فَقَالَ
from their homes while they	(were in) thousands	(of) death (for) fear
لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ	إِنَّ اللَّهَ	لَذُو فَضْلٍ
Allah to them die	indeed Allah	(is) Bounteous/Gracious
ثُمَّ أَحْيَاهُمْ	لَهُمُ اللَّهُ	مُوتُوا
then He revived them	Allah to them	die
عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ	النَّاسِ	لَا يَشْكُرُونَ
[and] but most	(of) [the] people	(do) not give thanks

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٥﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٦﴾

244. And fight in the way of Allāh and know that Allāh is All-Hearer, All-Knower. 245. Who is he that will lend to Allāh a goodly loan so that He may multiply it to him many times? And it is Allāh that decreases or increases (your provisions), and to Him you shall return.

وَقَاتِلُوا	فِي سَبِيلِ اللَّهِ	وَاعْلَمُوا	أَنَّ اللَّهَ	سَمِيعٌ	عَلِيمٌ
and fight	in (the) way (of) Allah	and know	that Allah	(is) All-Hearer	All-Knower
مَنْ	ذَا الَّذِي	يُقْرِضُ اللَّهَ قَرْضًا	حَسَنًا	فَيُضَاعِفُهُ	
who	(is) the one who	lends Allah a loan	goodly	so (that) He will multiply it	
لَهُ	أَضْعَافًا كَثِيرَةً	وَاللَّهُ يَقْبِضُ	وَيَبْصُطُ		
for him	many times	and Allah straitens (decreases)	and amplifies (increases)		

وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٦﴾

and to Him you will be returned

أَلَمْ تَرَ إِلَى الَّذِينَ أَسْرَيْنَا مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا

نُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا  
فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

246. Have you not thought about the group of the Children of Israel after (the time of) Mūsā (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allāh's way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allāh's way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allāh is All-Knower of the Zālimūn (polytheists and wrongdoers).

أَلَمْ تَرَ	إِلَى الْمَلَأِ	مِنْ بَنِي	إِسْرَءِيلَ	مِنْ بَعْدِ مُوسَى
(have) you not seen?	[to] the Chiefs	of (the) Children	[of] Israel	after Moses
إِذْ قَالُوا	لِنَبِيِّ	لَهُمْ	أَبْعَثْ لَنَا	مَلِكًا
when they said	to a Prophet	of theirs	appoint for us	a king
نُقَاتِلَ فِي سَبِيلِ اللَّهِ	قَالَ	هَلْ عَسَيْتُمْ	إِنْ	
we will fight in (the) way (of) Allah	he said	(would you)?	if (is) it expected of you	
كُتِبَ عَلَيْكُمُ الْقِتَالُ	أَلَّا تُقَاتِلُوا	قَالُوا وَمَا	لَنَا	
the fighting is prescribed upon you	that you fight not	they said and what	(is) for us	
أَلَّا نُقَاتِلَ	فِي سَبِيلِ اللَّهِ	وَقَدْ أَخْرَجَنَا		
that we shall not fight	in (the) way (of) Allah	while surely we have been driven out		
مِنْ دِيَارِنَا	وَأَبْنَائِنَا	فَلَمَّا كُتِبَ	عَلَيْهِمْ	
from our homes	and our children (families)	but when was prescribed	for them	
الْقِتَالُ	تَوَلَّوْا	إِلَّا قَلِيلًا	مِنْهُمْ	وَاللَّهُ
the fighting	they turned back	except a few	of them	and Allah

عَلِيمٌ بِالظَّالِمِينَ

(Is) All-Knower of the wrongdoers

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ

الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ  
 اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي  
 مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

247. And their Prophet (Samuel ؑ) said to them, "Indeed Allāh has appointed Tālūt (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allāh has chosen him above you and has increased him abundantly in knowledge and stature. And Allāh grants His kingdom to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ
Talut (Saul) for you has surely appointed indeed Allah their Prophet to them and said
مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ
while we over us the kingship for him how would be they said (as) a king
أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً
plenty and he has not been given than he for the kingship (are) more deserving
مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ
and has increased him over you indeed Allah has chosen him he said of [the] wealth
بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ
and Allah grants His kingdom and physique (stature) in knowledge abundantly
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ
All-Knowing (is) All-Sufficient and Allah (to) whom He wills

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ  
 مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ  
 إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾

248. And their Prophet (Samuel ؑ) said to them: "Verily, the sign of His kingdom



is that there shall come to you *At-Tābūt* (a wooden box), wherein is *Sakīnah* (peace and reassurance) from your Lord and a remnant of that which the household of Mūsā (Moses) and the household of Hārūn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers."

وَقَالَ	لَهُمْ	نَبِيُّهُمْ	إِنَّ آيَةً	مُلْكِهِ
and said	to them	their Prophet	indeed a sign	(of) his kingship
أَنْ يَأْتِيَكُمْ	الْثَّابُوتُ	فِيهِ	سَكِينَةٌ	مِنْ رَبِّكُمْ
(is) that (there) would come to you	the Ark	in it (lies)	peace	from your Lord
وَبَقِيَّةٌ	مِمَّا تَرَكَ	عَالُ	مُوسَى	وَعَالُ
and a remnant	of what left	(the) family	(of) Moses	(of) Aaron and (the) family
تَحْمِلُهَا	الْمَلَائِكَةُ	إِنَّ فِي ذَلِكَ	لَآيَةً	لَّكُمْ
will carry it	the angels	truly in that	(is) a sign	for you
				if you are believers

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بَنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئْتَهُ كَثِيرُهُ بَاذِنِ اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

249. Then when Tālūt (Saul) set out with the army, he said: "Verily, Allāh will try you by a river. So, whoever drinks thereof, he is not of me; and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jālūt (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allāh, said: "How often a small group overcame a mighty host by Allāh's Leave?" And Allāh is with As-Sābirūn (the patient).

فَلَمَّا فَصَلَ	طَالُوتُ	بِالْجُنُودِ	قَالَ	إِنَّ اللَّهَ مُبْتَلِيكُمْ
and when set out	Talut (Saul)	with forces	he said	verily Allah will test you
بِنَهَرٍ	فَمَنْ شَرِبَ	مِنْهُ	فَلَيْسَ	مِنِّي
with a river	so whoever drinks	of it	then he is not	of me
لَمْ يَطْعَمَهُ	فَإِنَّهُ	مِنِّي	إِلَّا مَنْ أَغْرَفَ	غُرْفَةً
tastes it not	then indeed he	(is) of me	except (he) who takes	(in the) hollow
بِيَدِهِ	فَشَرَبُوا	مِنْهُ	إِلَّا قَلِيلًا	مِنْهُمْ
of his hand	then they drank	of it	except a few	of them
هُوَ	وَالَّذِينَ آمَنُوا	مَعَهُ	قَالُوا	لَا طَاقَةَ
he	and those who believed	with him	they said	(there is) no strength
الْيَوْمَ	بِجَالُوتَ	وَجُنُودِهِ	قَالَ الَّذِينَ	يَظُنُّونَ أَنَّهُمْ
today	against Jalut (Goliath)	and his forces	said those who	knew that they
مُلاَقُوا اللَّهَ	كَمْ	مِنْ فِتْنَةٍ	قَلِيلَةٍ	غَلَبَتْ فِتْنَةً
would meet Allah	how often	of a group	small	overcame a group
بِإِذْنِ اللَّهِ	وَاللَّهُ	مَعَ	الضَّكِرِينَ	
by (the) Leave (of) Allah	and Allah	(is) with	the patient ones	

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥١﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٢﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٣﴾

invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people." 251. So they routed them by Allāh's Leave and Dāwūd (David) killed Jālūt (Goliath), and Allāh gave him [Dāwūd (David)] the kingdom [after the death of Tālūt (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of bounty to the 'Ālamīn (mankind, jinn and all that exists). 252. These are the Verses of Allāh, We recite them to you (O Muhammad ﷺ) in truth, and surely, you are one of the Messengers (of Allāh).

وَلَمَّا بَرَزُوا	لِجَالُوتَ	وَجُثُودِهِ	قَالُوا رَبَّنَا
and when they went forth	for Jalut (Goliath)	and his forces	they said our Lord
أَفْرِغْ عَلَيْنَا صَبْرًا	وَشَيِّتْ أَقْدَامَنَا	وَأَنْصُرْنَا	عَلَى الْقَوْمِ
pour forth on us	and make firm our steps	grant us victory	over the people
الْكَافِرِينَ	فَهَزَمُوهُمْ	بِإِذْنِ اللَّهِ	وَقَتَلَ دَاوُدُ
the disbelieving	so they routed them	by (the) Leave (of) Allah	and David killed
جَالُوتَ	وَعَاتَاهُ اللَّهُ	الْمُلْكَ	وَالْحِكْمَةَ
Goliath	and Allah gave him	the kingdom	and the wisdom
مِمَّا يَشَاءُ	وَلَوْلَا دَفْعُ اللَّهِ	النَّاسَ	بَعْضَهُمُ
of what He willed	and had not been for Allah's repelling	the people	some of them
بِبَعْضٍ	لَفَسَدَتِ الْأَرْضُ	وَلَكِنَّ اللَّهَ	
by (some) others	the earth would surely be overlaid with mischief	and but Allah	
دُوفَضِّلٍ	عَلَى الْعَالَمِينَ	تِلْكَ	آيَاتُ اللَّهِ
(is) Bounteous	to the worlds	these	(are the) Verses (of) Allah
نَتْلُوهَا	عَلَيْكَ بِالْحَقِّ	وَإِنَّكَ	لَمِنَ الْمُرْسَلِينَ
We recite them	to you with truth	and indeed you (are)	surely of the Messengers



تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

253. Those Messengers! We preferred some of them to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Isā (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rūh-ul-Qudus [Jibrāil (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed – some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He wills.

تِلْكَ	الرُّسُلُ	فَضَّلْنَا بَعْضَهُمْ	عَلَى بَعْضٍ
those	Messengers	We preferred (exalted) some of them	over (some) others
مِنْهُمْ	مَنْ كَلَّمَ اللَّهُ	وَرَفَعَ بَعْضَهُمْ	دَرَجَاتٍ
of them (are some)	(to) whom Allah spoke	and raised some of them	(in) degrees (status)
وَآتَيْنَا	عِيسَى ابْنَ مَرْيَمَ	الْبَيِّنَاتِ	وَأَيَّدْنَاهُ
and We gave (granted)	son Jesus	(of) Mary	and We supported him
بِرُوحِ الْقُدُسِ	وَلَوْ شَاءَ اللَّهُ	مَا أَقْتَتَلَ	
with the Holy Spirit	and if Allah had willed	would not have fought one another	
الَّذِينَ	مِنْ بَعْدِهِمْ	مِنْ بَعْدِ مَا	جَاءَتْهُمْ
those who	(came) after them (Prophets)	after	clear signs had come to them
وَلَكِنْ اخْتَلَفُوا	فَمِنْهُمْ	مَنْ ءَامَنَ	وَمِنْهُمْ
[and] but they differed	and of them (are some)	who believed	and of them (are some)
مَنْ كَفَرَ	وَلَوْ شَاءَ اللَّهُ	مَا أَقْتَتَلُوا	
who disbelieved (denied)	and if Allah had willed	they would not have fought one another	

مَا يُرِيدُ

وَلَكِنَّ اللَّهَ يَفْعَلُ

what He likes (wants)

[and] but Allah does

يَتَّيِّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

254. O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zālimūn* (wrongdoers).

يَتَّيِّهَا	الَّذِينَ ءَامَنُوا	أَنْفِقُوا مِمَّا	رَزَقْنَاكُمْ	مِنْ قَبْلِ	أَنْ يَأْتِيَ يَوْمٌ
O (you)	who believe	spend of that	We provided you	before	[that] a Day comes
لَا بَيْعٌ	وَلَا شَفْعَةٌ	فِيهِ	وَلَا خُلَّةٌ	وَلَا شَفْعَةٌ	
(there will be) no bargaining (selling)	nor intercession	in it	nor friendship	nor intercession	
وَالْكَافِرُونَ	هُمْ	الظَّالِمُونَ			
and (it is) the disbelievers	[they]	(who are) the wrongdoers			

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

255. Allāh! *Lā ilāha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His *Kursī* extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (This Verse 2:255 is called *Ayāt-ul-Kursī*)

اللَّهُ	لَا إِلَهَ	إِلَّا هُوَ	الْحَيُّ	الْقَيُّومُ
Allah	(there is) no god	but He	the Ever-Living	the Sustainer & Protector
لَا تَأْخُذُهُ	سِنَةٌ	وَلَا نَوْمٌ	لَهُ	مَا فِي السَّمَوَاتِ
neither overtakes Him	slumber	nor sleep	to Him (belongs)	what (is) in the heavens
وَمَا	فِي الْأَرْضِ	مَنْ	ذَا	الَّذِي
and what	(is) on the earth	who (is)	that	who
إِلَّا	بِإِذْنِهِ	يَعْلَمُ مَا	بَيْنَ	أَيْدِيهِمْ
except	with His Permission	He knows what	(is) between	their hands
وَمَا	خَلْفَهُمْ	وَلَا يُحِيطُونَ	بِشَيْءٍ	مِّنْ عِلْمِهِ
and what	(is) after them	and they never encompass	anything	of His Knowledge
إِلَّا	بِمَا شَاءَ	وَسِعَ كُرْسِيُّهُ	السَّمَوَاتِ	
except	[of] what He willed	extends (overspreads)	the heavens	His Chair (dominion)
وَالْأَرْضِ	وَلَا يَئُودُهُ	حِفْظُهُمَا		
and the earth	and (does) not weary Him	their upholding (guarding them)		
	وَهُوَ الْعَلِيُّ	الْعَظِيمُ		
	and He (is) the Most High	the Most Great		

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

لَا إِكْرَاهَ	فِي الدِّينِ	قَدْ تَبَيَّنَ	الرُّشْدُ
(there is) no compulsion	in the religion	verily has become distinct	the Right (Path)
مِنَ الْغَيِّ	فَمَنْ يَكْفُرُ	بِالطَّاغُوتِ	
from the wrong	hence whoever disbelieves (rejects)	in false deities (evil ones)	



وَيُؤْمِنُ	بِاللَّهِ	فَقَدْ اسْتَمْسَكَ	بِالْعُرْوَةِ	الْوُثْقَى
and believes	in Allah	then indeed he took hold	of the handhold	[the] firm
لَا انْفِصَامَ	لَهَا	وَاللَّهُ	سَمِيعٌ	عَلِيمٌ
(there is) no breakage	for it	and Allah	(is) All-Hearer	All-Knower

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ  
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ ﴿٢٥٧﴾

257. Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Tāghūt* (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

اللَّهُ	وَلِيُّ الَّذِينَ ءَامَنُوا	يُخْرِجُهُم		
Allah	(is the) Guardian (of) those who believed	He brings them out		
مِّنَ الظُّلُمَاتِ	إِلَى النُّورِ	وَالَّذِينَ كَفَرُوا	أَوْلِيَائُهُمُ	
from [the] darkness	to [the] light	and those who disbelieved	their guardians	
الطَّاغُوتُ	يُخْرِجُونَهُم	مِّنَ النُّورِ	إِلَى الظُّلُمَاتِ	
(are) false deities (evil ones)	they bring them out	from [the] light	to [the] darkness	
أُولَٰئِكَ	أَصْحَابُ	النَّارِ	هُمْ	فِيهَا
those	(are the) dwellers	(of) the Fire	they	in it
			خَالِدُونَ	
			(will) abide forever	

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ  
رَبِّىَ الَّذِى يُحْيِى وَيُمِيتُ قَالَ أَنَا أُحْيِى وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِى  
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ وَاللَّهُ لَا يَهْدِى  
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

258. Have you not looked at him who disputed with Ibrāhīm (Abraham) about

his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm (Abraham) said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are Zālimūn (wrongdoers).

الَّذِي تَرَى	إِلَى الَّذِي	حَاجَّ إِبْرَاهِيمَ	فِي رَبِّهِ
(have) you not looked?	at him who	disputed with Abraham	about his Lord
أَنۢ ءَاتَاهُ اللَّهُ	الْمَلِكُ	إِذْ	قَالَ إِبْرَاهِيمُ
because Allah had given (granted) him	the kingdom	when	Abraham said
الَّذِي يُحْيِي	وَيُمِيتُ	قَالَ	أَنَا أُحْيِي
(is) He Who gives life	and causes death	he said	I give life
قَالَ إِبْرَاهِيمُ	فَإِنَّ اللَّهَ	يَأْتِي بِالشَّمْسِ	مِنَ الْمَشْرِقِ
Abraham said	[then] verily Allah	brings the sun	from the east
بِمَا	مِّنَ الْمَغْرِبِ	فَبُهِتَ	الَّذِي كَفَرَ
it	from the west	so was defeated (confounded)	he who had disbelieved
وَاللَّهُ	لَا يَهْدِي الْقَوْمَ	الظَّالِمِينَ	
and Allah	(does) not guide the people	(who are) wrongdoers	

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتُ مِائَةَ عَامٍ ۖ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ ۖ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

259. Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long

did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this was clearly shown to him, he said, "I know (now) that Allāh is Able to do all things."

أَوْ	كَأَلَّذِي	مَرَّ عَلَى قَرْيَةٍ وَهِيَ	خَاوِيَةٌ	عَلَى عُرُوشِهَا
or	like the one who	passed by a town	(had) tumbled	upon its roofs
قَالَ أَنَّى	يُحْيِي هَذِهِ اللَّهُ	بَعْدَ	مَوْتِهَا	
he said how	will Allah bring (restore) to life this (town)	after	its death	
فَأَمَاتَهُ اللَّهُ	مِائَةَ	عَامٍ	ثُمَّ بَعَثَهُ	
so Allah caused him to die	(for) a hundred	years	then He raised him up (to life)	
قَالَ	كَمْ لَبِثْتَ	قَالَ	لَبِثْتُ يَوْمًا	
He asked	how long (did) you remain (dead)	he said	I remained (dead for) a day	
أَوْ بَعْضَ	يَوْمٍ	قَالَ	بَلْ لَبِثْتَ	عَامٍ
or part	(of) a day	He said	nay you have remained (dead)	years
فَانْظُرْ	إِلَى طَعَامِكَ	وَشَرَابِكَ	لَمْ يَتَسَنَّهْ	
then look	at your food	and your drink	they (did) not show change (get musty)	
وَانْظُرْ	إِلَى حِمَارِكَ	وَلَنَجْعَلَكَ	آيَةً	لِّلنَّاسِ
and look	at your donkey	and that We have made you	a sign	for the people
وَانْظُرْ	إِلَى الْعِظَامِ كَيْفَ	نُنْشِرُهَا	ثُمَّ نَكْسُوها	
and look	at the bones	how	We will put them together	then We will clothe them
لَحْمًا	فَلَمَّا	تَبَيَّنَ لَهُ	قَالَ	أَعْلَمُ أَنَّ اللَّهَ
(with) flesh	then when	it became clear to him	he said	I know that Allah
عَلَى كُلِّ	شَيْءٍ	قَدِيرٌ		
over every	thing	(is) All-Powerful		



وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولَمْ تُؤْمِنُ قَالَ بَلَى وَلَئِنْ لَيُطْمِئِنَّ قُلُوبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

260. And (remember) when Ibrāhīm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allāh) said: "Do you not believe?" He [Ibrāhīm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."

وَإِذْ قَالَ	إِبْرَاهِيمُ	رَبِّ	أَرِنِي	كَيْفَ
and (remember) when said	Abraham	my Lord	show me	how
تُحْيِي الْمَوْتَى	قَالَ	أُولَمْ تُؤْمِنُ	قَالَ بَلَى	وَلَئِنْ
You give life to the dead	He said	[and] (do) you not believe?	[and] but he said yes	
لَيُطْمِئِنَّ قُلُوبِي	قَالَ	فَخُذْ	أَرْبَعَةً مِنَ الطَّيْرِ	فَصُرْهُنَّ
to satisfy my heart	He said	then take	four of the birds	and cause them to incline
ثُمَّ أَجْعَلْ	عَلَى كُلِّ	جَبَلٍ	مِنْهُنَّ	جُزْءًا
then put	on every	hill	of them	a (part) portion
يَأْتِينَكَ	سَعْيًا	وَاعْلَمْ	أَنَّ اللَّهَ	عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾
they will come to you	(in) haste (flying)	and know	that Allah	(is) All-Mighty All-Wise

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا أَنْفَقُوا مَتًّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

261. The likeness of those who spend their wealth in the way of Allāh, is as the

likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower. 262. Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

مَثَلٌ	الَّذِينَ	يُنْفِقُونَ أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ
(the) example (likeness)	(of) those who	spend their wealth	in (the) way (of) Allah
كَمَثَلِ	حَبَّةٍ	أَنْبَتَتْ سَبْعَ	سَنَابِلَ
(is the) example	(of) a grain	it grows seven	ears
سُنْبُلَةٍ	مِائَةٍ	وَاللَّهُ يُضَاعِفُ	
ear	(is) a hundred	and Allah multiples (gives manifold increase)	
لِمَنْ يَشَاءُ	وَاللَّهُ	وَاسِعٌ	عَلِيمٌ
to whom He wills (pleases)	and Allah	(is) Munificent	All-Knower
أَمْوَالَهُمْ	فِي سَبِيلِ اللَّهِ	ثُمَّ	مَا أَنْفَقُوا
their wealth	in (the) Way (of) Allah	then	what they spent
مِنَّا	وَلَا أَذَى	لَهُمْ	
(with) reminder of generosity	and neither (by) hurting (them) injury	for them	
أَجْرَهُمْ	عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
with (is) their reward	their Lord	and (shall be) no fear	nor shall they grieve on them

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ ﴿٢٦٣﴾ يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

263. Kind words and forgiving (of faults) are better than Sadaqah (charity)

followed by injury. And Allāh is Rich (Free of all needs) and He is Most Forbearing. 264. O you who believe! Do not render in vain your *Sadaqah* (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.

قَوْلٌ	مَعْرُوفٌ	وَمَغْفِرَةٌ	خَيْرٌ	مِّنْ صَدَقَةٍ
a word	kind	and forgiving (of faults)	(are) better	than Sadaqah (charity)
يَتَّبِعَهَا	أَذَى	وَاللَّهُ	غَنَى	حَلِيمٌ
which is followed	(by) hurt (injury)	and Allah	(is) All-Sufficient (Rich)	All-Forbearing
يَتَّيُّهَا	الَّذِينَ آمَنُوا	لَا يُبْطِلُوا صَدَقَتِكُمْ	بِالْمَنِّ	
O (you)	who believe	(do) not render in vain your charities	with reminders (of it)	
وَالْأَذَى	كَالَّذِي	يُنْفِقُ مَالَهُ	رِثَاءَ	النَّاسِ
and causing hurt (injury)	like the one who	spends his wealth	to be seen	(of) men
وَلَا يُؤْمِنُ	بِاللَّهِ	وَالْيَوْمِ	الْآخِرِ	فَمَثَلُهُ
and (does) not believe	in Allah	and the Day	the Last	then his example (likeness)
كَمَثَلِ	صَفْوَانٍ	عَلَيْهِ تَرَابٌ	فَأَصَابَهُ	وَإِبِلٌ فَرَكَهُ
(is the) likeness	(of) a smooth rock	over it	then fell on it	then left it heavy rain
صَلْدًا	لَّا يَقْدِرُونَ	عَلَى شَيْءٍ	مِّمَّا كَسَبُوا	وَاللَّهُ
bare	they have no control	over anything	of what they earned	and Allah
لَا يَهْدِي الْقَوْمَ		الْكَافِرِينَ		
(does) not guide the people		[the] deniers (disbelievers)		

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتُبَيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَتَأَنَّتْ أَكُلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾



265. And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allāh is All-Seer (knows well) of what you do.

وَمَثَلُ	الَّذِينَ	يُنْفِقُونَ أَمْوَالَهُمْ	ابْتِغَاءَ
and (the) likeness (example)	(of) those who	spend their wealth	seeking
مَرْضَاتِ اللَّهِ	وَتَثْبِيْتًا	مِّنْ أَنْفُسِهِمْ	كَمَثَلِ
(the) Pleasure (of) Allah	and (for) strengthening	of their souls	(is) like (the) example
جَنَّتُمْ	بِرَبْوَةٍ	أَصَابَهَا	وَأَيْلٌ
(of) a garden	on a hill	fell on it	heavy rain
لَمْ يُصِبْهَا	وَأَيْلٌ	فَطَلٌّ	وَاللَّهُ
(did) not fall on it	heavy rain	then light rain	and Allah
		بِمَا تَعْمَلُونَ بَصِيرٌ	
		(is) All-Seer of what you do	

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

266. Would any of you wish to have a garden with date palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allāh make clear His *Ayāt* (proofs, evidences, verses) to you that you may give thought.

أَيُّودُ أَحَدُكُمْ	أَنْ تَكُونَ	لَهُ	جَنَّةٌ	مِّنْ نَّخِيلٍ	وَأَعْنَابٍ
(would) any of you wish?	that it be	for him	a garden	of date-palms	and grapes
تَجْرِي مِنْ تَحْتِهَا	الْأَنْهَارُ	لَهُ	فِيهَا	مِنْ كُلِّ	الثَّمَرَاتِ
flowing underneath it	rivers (streams)	for him	in it	(are) of all kinds (sorts)	(of) fruits

وَأَصَابَهُ	الْكِبَرُ	وَلَهُ	ذُرِّيَّةٌ	ضِعْفَاءُ
and has stricken (over taken) him	old age	and he has	children	weak
فَأَصَابَهَا	إِعْصَارٌ	فِيهِ	نَارٌ	فَأَحْرَقَتْ
then it is struck	(by) a whirlwind	in which (there is)	fire	then it is burnt
كَذَلِكَ يُبَيِّنُ اللَّهُ	لَكُمْ	الْآيَاتِ	لَعَلَّكُمْ تَتَفَكَّرُونَ	
thus Allah makes clear	to you	the Signs	so that you may give thought (reflect)	

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِتَّائِذِينَ إِلَّا أَنْ تَقْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿٢٦٧﴾

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it except if you close your eyes and tolerate therein. And know that Allāh is Rich (Free of all needs), and Worthy of all praise.

يَتَأَيُّهَا	الَّذِينَ ءَامَنُوا	أَنْفِقُوا مِنْ طَيِّبَاتِ	مَا كَسَبْتُمْ	
O (you)	who believe	spend of (the) good things	which you have earned	
وَمِمَّا	أَخْرَجْنَا لَكُمْ	مِنَ الْأَرْضِ	وَلَا تَيَمَّمُوا الْخَبِيثَ	
and of what	We have produced for you	from the earth	and aim not at bad things	
مِنْهُ تُنْفِقُونَ	وَلَسْتُمْ	بِتَّائِذِينَ	إِلَّا أَنْ تَقْمِضُوا	فِيهِ
you spend of it	and you would not	take it	except	in it
وَأَعْلَمُوا	أَنَّ اللَّهَ	غَنِيٌّ	حَمِيدٌ	
and know	that Allah	(is) Most Sufficient	Most Praise-Worthy	

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَسِيعٌ عَلِيمٌ ﴿٢٦٨﴾ يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٦٩﴾ وَمَا أَنْفَقْتُمْ مِنْ

نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٢٦٨﴾

268. *Shaitān* (Satan) threatens you with poverty and orders you to commit *Fahshā* (evil deeds, illegal sexual intercourse, sins); whereas Allāh promises you forgiveness from Himself and bounty, and Allāh is All-Sufficient for His creatures' needs, All-Knower. 269. He grants *Hikmah* to whom He wills, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding. 270. And whatever you spend for spendings (e.g., in *Sadaqah* – charity for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the *Zālimūn* (wrongdoers) there are no helpers.

الشَّيْطَانُ	يَعِدُّكُمْ	الْفَقْرَ	وَيَأْمُرُكُمْ	بِالْفَحْشَاءِ
Satan	promises you	(of) poverty	and orders you	(of) indecency
وَاللَّهُ يَعِدُّكُمْ	مَغْفِرَةً	مِنْهُ	وَفَضْلًا	وَاللَّهُ
whereas Allah promises you	forgiveness	from Him	and bounty	and Allah
وَاسِعٌ	عَلِيمٌ	يُؤْتِي الْحِكْمَةَ	مَنْ يَشَاءُ	وَمَنْ
(is) All-Generous	All-Knowing	He grants the Wisdom	(to) whom He wills	and who
يُؤْتِي الْحِكْمَةَ	فَقَدْ أُوتِيَ خَيْرًا	كَثِيرًا	وَمَا يَذْكُرُ	
is granted the Wisdom	then indeed he is granted good	abundantly	but none remember	
إِلَّا أُولَؤُلَآءِ	الْأَلْبَابِ	وَمَا أَنْفَقْتُمْ	مِنْ نَفَقَةٍ	
except (the) people	(of) understanding	and whatever you spend	of (your) spendings	
أَوْ نَذَرْتُمْ	مِنْ نَذْرٍ	فَإِنَّ اللَّهَ يَعْلَمُهُ		
or you vow (to spend)	of (your) vows (to spend)	then indeed Allah knows that		
وَمَا	لِلظَّالِمِينَ	مِنْ أَنْصَارٍ		
and (there are) not	for the wrongdoers	any helpers		

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٦٩﴾ لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ



فَلَا نَفْسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧١﴾

271. If you disclose your *Sadaqāt* (almmsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do. 272. Not upon you (Muhammad ﷺ) is their guidance, but Allāh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allāh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

إِنْ تُبْدُوا الصَّدَقَاتِ	فَنِعِمَّا	هِيَ	وَإِنْ تَخْفَوْهَا	وَتَوْتُوها
if you declare (your) charity	then well	it (is)	but if you conceal it	and give it
الْفُقَرَاءَ	فَهُوَ	خَيْرٌ	لَكُمْ	وَيَكْفُرْ
(to) the poor	then that	(is) better	for you	and He would atone
مِنْ سَيِّئَاتِكُمْ	وَاللَّهُ	بِمَا تَعْمَلُونَ خَبِيرٌ	لَيْسَ عَلَيْكَ	
(some) of your bad deeds	and Allah	(is) Well-Aware of what you do	not upon you is	
هُدَاهُمْ	وَلَكِنَّ اللَّهَ يَهْدِي	مَنْ يَشَاءُ	وَمَا تُنْفِقُوا	
their guidance	[and] but Allah guides	whom He wills	and whatever you spend	
مِنْ خَيْرٍ	فَلَا نَفْسِكُمْ	وَمَا تُنْفِقُونَ	إِلَّا ابْتِغَاءَ	
of wealth	(it is) for yourselves	and you spend not	but seeking	
وَجْهِ اللَّهِ	وَمَا تُنْفِقُوا	مِنْ خَيْرٍ	يُؤَفَّ إِلَيْكُمْ	
(the) Face (of) Allah	and whatever you spend	of wealth	it will be repaid in full to you	
وَأَنْتُمْ	لَا تُظْلَمُونَ			
and you	will not be wronged			

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعْفُفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ

عَلِيمٌ ﴿٢٧٣﴾ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

273. (Charity is) for *Fuqarā* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely, Allāh knows it well. 274. Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

لِلْفُقَرَاءِ	الَّذِينَ أَحْصَرُوا	فِي سَبِيلِ اللَّهِ	لَا يَسْتَطِيعُونَ
for the poor	who are wrapped up	in (the) Way (of) Allah	they are not able
ضَرْبًا	فِي الْأَرْضِ	يَحْسِبُهُمْ	الْجَاهِلِ
(to) move about	in the earth	supposes (thinks) them	the unaware (the ignorant man)
أَغْنِيَاءَ	مِنَ التَّعَفُّفِ	تَعْرِفُهُمْ	لَا يَسْتَلُوبُونَ
wealthy	because of modesty	you know them	they (do) not beg
النَّاسِ	إِلْحَاقًا	وَمَا تُنْفِقُوا	مِنْ خَيْرٍ
(the) people	with importunity	and whatever you spend	of wealth
فَإِنَّ اللَّهَ	بِهِ عَلِيمٌ ﴿٢٧٣﴾	الَّذِينَ يُنْفِقُونَ	أَمْوَالَهُمْ
then indeed Allah	(is) All-Knower about that	those who spend	their wealth
بِاللَّيْلِ	وَالنَّهَارِ	سِرًّا	وَعَلَانِيَةً
by night	and (by) day	secretly	and openly
عِنْدَ رَبِّهِمْ	وَلَا خَوْفٌ	عَلَيْهِمْ	وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾
with	and (shall be) no fear	on them	nor shall they grieve

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ

## النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

275. Those who eat *Ribā* will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitān* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribā*," whereas Allāh has permitted trading and forbidden *Ribā*. So, whosoever receives an admonition from his Lord and stops eating *Ribā*, shall not be punished for the past; his case is for Allāh (to judge); but whoever returns (to *Ribā*), such are the dwellers of the Fire – they will abide therein forever.

الَّذِينَ	يَأْكُلُونَ الرِّبَا	لَا يَقُومُونَ	إِلَّا كَمَا	يَقُومُ
those who	devour interest (usury)	they will not stand	except like	stands
الَّذِي	يَتَخَبَّطُهُ	الشَّيْطَانُ	مِنَ الْمَسِّ	ذَلِكَ
he whom	confounded [him]	Satan	with (his) touch	that (is)
إِنَّمَا الْبَيْعُ	مِثْلُ	الرِّبَا	وَأَحَلَّ اللَّهُ الْبَيْعَ	
only the trade	(is) like	the interest	while Allah made lawful the trade	
وَحَرَّمَ الرِّبَا	فَمَنْ	جَاءَهُ	مَوْعِظَةٌ	مِّن رَّبِّهِ
and made unlawful the interest	so whoever	received	an admonition	from his Lord
فَأَنْتَهَى	فَلَهُ	مَا سَلَفَ	وَأَمْرُهُ	
and he refrained	then for him (is)	what is (in the) past	and his case (is left)	
إِلَى اللَّهِ	وَمَنْ عَادَ	فَأُولَٰئِكَ	أَصْحَابُ	النَّارِ
to Allah	but whoever repeated	then those	(are the) dwellers	(of) the Fire
هُمْ	فِيهَا	خَالِدُونَ ﴿٢٧٦﴾		
they	in it	(will) abide forever		

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

276. Allāh will destroy *Ribā* and will give increase for *Sadaqāt* (deeds of charity,



alms). And Allāh likes not the disbelievers, sinners. 277. Truly, those who believe, and do deeds of righteousness, and perform *As-Salāt* (the prayers), and give *Zakāt* (obligatory charity), they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

وَاللَّهُ	وَيَرْبِي الصَّدَقَاتِ	يَمْحُو اللَّهُ الرِّبَا	
and Allah	and gives increase to (deeds of) charity	Allah destroys the interest	
إِنَّ الَّذِينَ ءَامَنُوا	أَتِيمٍ	كَفَّارٍ	لَا يُحِبُّ كُلَّ
indeed those who believed	sinners	ungrateful	(does) not like all
وَأَتُوا الزَّكَاةَ	وَأَقَامُوا الصَّلَاةَ	وَعَمِلُوا الصَّالِحَاتِ	
and gave (paid) Zakat	and established (Salat) the prayer	and did righteous deeds	
وَلَا خَوْفٌ	عِنْدَ رَبِّهِمْ	أَجْرُهُمْ	لَهُمْ
and (shall be) no fear	their Lord with	(is) their reward	for them
وَلَا هُمْ يَحْزَنُونَ		عَلَيْهِمْ	
nor shall they grieve		on them	

يَتَّيْنُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتِغُوا فَلََكُمْ رَأُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

278. O you who believe! Be afraid of Allāh and give up what remains (due to you) from *Ribā* (from now onward), if you are (really) believers. 279. And if you do not do it, then take a notice of war from Allāh and His Messenger (ﷺ) but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). 280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay; but if you remit it by way of charity, that is better for you if you did but know. 281.

And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

يَا أَيُّهَا	الَّذِينَ	ءَامَنُوا	اتَّقُوا اللَّهَ	وَذَرُوا	مَا بَقِيَ	مِنَ الرِّبَا
O (you)	who believe	fear Allah	and give up	what remained	of interest	
إِنْ كُنْتُمْ مُؤْمِنِينَ	فَإِنْ	لَمْ تَفْعَلُوا	فَأَذْنُوا	بِحَرْبٍ		
if you are believers	but if	you (do) not do (it)	then be warned (permitted)	of war		
مِّنَ اللَّهِ	وَرَسُولِهِ	وَإِنْ تُبْتَئُوا	فَلََكُمْ			
from Allah	and His Messenger	and if you repent	then for you (you shall have)			
رءُوسُ أَمْوَالِكُمْ	لَا تَظْلِمُونَ	وَلَا تُظْلَمُونَ				
(are) your capital sums	you do not wrong	and you will not be wronged				
وَإِنْ كَانِ	ذُو عُسْرَةٍ	فَنَظِرَةٌ	إِلَىٰ مِيسْرَةٍ	وَأَنْ تَصَدَّقُوا		
and if (debtor) is in difficulty	then delay	until (his) ease	and that you give Charity			
خَيْرٌ	لَّكُمْ	إِنْ كُنْتُمْ	تَعْلَمُونَ	وَاتَّقُوا يَوْمًا		
(is) better	for you	if you did	know	and fear the Day		
تُرْجَعُونَ	فِيهِ	إِلَى اللَّهِ	ثُمَّ تُؤْتَىٰ	كُلُّ		
you shall be brought back	wherein	to Allah	then shall be paid in full	every		
نَفْسٍ	مَا كَسَبَتْ	وَهُمْ	لَا يُظْلَمُونَ			
soul	what it earned	and they	shall not be wronged			

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا مَادُّعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلٍ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهَدُوا ۚ إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُقُؤُكُمْ وَأَتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allāh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allāh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allāh; more solid as evidence, and more convenient to prevent doubts among yourselves, except when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allāh; and Allāh teaches you. And Allāh is All-Knower of everything.

يَا أَيُّهَا	الَّذِينَ آمَنُوا	إِذَا تَدَايَنْتُمْ	بِدَيْنٍ	إِلَى أَجَلٍ
O (you)	who believe	when you contract from one another	a debt	for a period
مُسَمًّى	فَاكْتُبُوهُ	وَلْيَكْتُبْ بَيْنَكُمْ	كَاتِبٌ	بِالْمَعْدِلِ
fixed	so write it down	and let write (it) down between you	a scribe	in justice
وَلَا يَأْبَ كَاتِبٌ	أَنْ يَكْتُبَ	كَمَا عَلَّمَهُ اللَّهُ		
and a scribe should not refuse	to write (it) down	as Allah has taught him		



فَلْيَكْتُبْ	وَلْيُمْلِلِ الَّذِي عَلَيْهِ	الْحَقُّ	وَلْيَتَّقِ اللَّهَ
so let him write	and let dictate the one	on whom	(is) the liability
رَبِّهِ،	وَلَا يَبْخَسْ	مِنْهُ	شَيْئًا
his Lord	and diminish not	of it	anything
أَلْحَقُّ	سَفِيهَا	أَوْ ضَعِيفًا	أَوْ لَا يَسْتَطِيعُ
(is) the liability	(of) low understanding	or weak	or not capable
فَلْيُمْلِلْ وَلِيُّهُ،	بِالْعَدْلِ	وَأَسْتَشْهِدُوا شَهِيدَيْنِ	
then let his guardian dictate	in justice	and call two witnesses for evidence	
مِنْ رِّجَالِكُمْ	فَإِنْ	لَمْ يَكُنَا رَجُلَيْنِ	فَرَجُلٌ
of your men	and if	two men not be available	then a man
مِمَّنْ تَرْضَوْنَ	مِنَ الشُّهَدَاءِ	أَنْ تَضِلَّ إِحْدَاهُمَا	
of those you agree	of witnesses	(so) that (if) one of the two (women) errs	
فَتَذَكَّرْ إِحْدَهُمَا	الْأُخْرَى	وَلَا يَأْبَ الشُّهَدَاءُ	
then reminds one of them (two women)	other	and the witnesses should not refuse	
إِذَا مَادُّعَا	وَلَا تَسْمَوُا	أَنْ تَكْتُوبُوهُ	صَغِيرًا
when they are called	and (do) not become weary	that you write it down	small
أَوْ كَبِيرًا	إِلَى أَجَلِهِ	ذَلِكَ	أَقْسَطُ
or large	for its period	that	(is) more just (fairest)
وَأَقْوَمُ	لِلشَّهَادَةِ	وَأَدْنَى	أَلَّا تَرْتَابُوا
and more reliable	for evidence	and nearer (to)	that you (do) not have doubts
أَنْ تَكُونَ تِجَارَةً	حَاضِرَةً	تُدِيرُونَهَا	بَيْنَكُمْ
that it be a trade	present	you carry it out	among yourselves
عَلَيْكُمْ	جُنَاحٌ	أَلَّا تَكْتُوبُوهَا	وَأَشْهَدُوا
on you	any sin	that you (do) not write it down	but take witnesses
إِذَا تَبَايَعْتُمْ	وَلَا يُضَارَّ كَاتِبٌ	وَلَا شَهِيدٌ	
when you trade with one another	let neither (the) scribe suffer harm	nor witness	

وَأَتَّقُوا اللَّهَ	بِكُمْ	فُسُوقٌ	فَإِنَّهُ	وَأِنْ تَفْعَلُوا
and fear Allah	on your part	(is) wickedness	then indeed it	and if you do (it)
وَيَعْلَمُكُمْ اللَّهُ	وَاللَّهُ	بِكُلِّ شَيْءٍ	عَلِيمٌ	
and Allah teaches you	and Allah	of every thing	(is) All-Knower	

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ مِنْ بَعْضِكُمْ بَعْضًا فُلْيُودٌ  
 الَّذِي أَوْثَمَنَ أَمْنَتَهُ، وَلْيَتَّقِ اللَّهَ رَبَّهُ، وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ  
 عَاشِمٌ قَلْبُهُ، وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا  
 مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ  
 يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging), then if one of you entrusts the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allāh, his Lord. And conceal not the evidence, for he who hides it, surely, his heart is sinful. And Allāh is All-Knower of what you do. 284. To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.

وَأِنْ كُنْتُمْ	عَلَى سَفَرٍ	وَلَمْ تَجِدُوا كَاتِبًا	فَرِهَنْ	مَقْبُوضَةً
and if you are	on a journey	and you (did) not find a scribe	then a pledge	in hand
فَإِنْ مِنْ بَعْضِكُمْ	بَعْضًا	فُلْيُودٌ	الَّذِي أَوْثَمَنَ	أَمْنَتَهُ
but if any of you trusted	another	then let fulfil	one who is trusted	his trust
وَلْيَتَّقِ اللَّهَ	رَبَّهُ	وَلَا تَكْتُمُوا الشَّهَادَةَ	وَمَنْ	
and let him fear Allah	his Lord	and conceal not the evidence	and who	
يَكْتُمْهَا	عَاشِمٌ قَلْبُهُ	وَاللَّهُ	بِمَا تَعْمَلُونَ	عَلِيمٌ
then surely [he] conceals it	(is) sinful	and Allah	of what you do	(is) All-knower



لِلَّهِ مَا	فِي السَّمَوَاتِ	وَمَا	فِي الْأَرْضِ	وَإِنْ تُبَدُّوْا
for Allah (is) what	(is) in the heavens	and what	(is) in the earth	and if you declare
مَا	فِي أَنْفُسِكُمْ	أَوْ تُخْفُوْهُ	يُحَاسِبْكُمْ	بِهِ
what	(is) in your own selves	or you conceal it	will call you to account	Allah for it
فَيَغْفِرُ	لِمَنْ يَشَاءُ	وَيُعَذِّبُ	مَنْ يَشَاءُ	وَاللَّهُ
then He will forgive	[to] whom He wills	and will punish	whom He wills	and Allah
عَلَى كُلِّ شَيْءٍ		قَدِيرٌ		
over every		(is) All-Powerful		

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا يَفْرِقُونَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

285. The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) “We make no distinction between one and another of His Messengers” – and they say, “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).”

ءَامَنَ الرَّسُولُ	بِمَا أُنزِلَ	إِلَيْهِ	مِنْ رَبِّهِ	وَالْمُؤْمِنُونَ
the Messenger believed	in what was sent down	to him	from his Lord	and the believers
كُلٌّ ءَامَنَ بِاللَّهِ	وَمَلَائِكَتِهِ	وَكُتُبِهِ	وَرُسُلِهِ	
all believed in Allah	and His Angels	and His Books	and His Messengers	
لَا يَفْرِقُونَ بَيْنَ	أَحَدٍ	مِنْ رُسُلِهِ	وَقَالُوا	
we (do) not make distinction between	anyone	of His Messengers	and they said	
سَمِعْنَا وَأَطَعْنَا	غُفْرَانَكَ	رَبَّنَا	وَإِلَيْكَ	الْمَصِيرُ ﴿٢٨٥﴾
and we obeyed	Your forgiveness	our Lord	and to You	(is) the return

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا



لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِيصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

286. Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maulā (Patron, Supporter and Protector) and give us victory over the disbelieving people.

لَا يُكَلِّفُ اللَّهُ نَفْسًا		إِلَّا أَوْسَعَهَا		لَهَا		مَا كَسَبَتْ	
Allah (does) not burden any soul		but (to) its capacity		for it		(is) what it earned (good)	
وَعَلَيْهَا		مَا أَكْتَسَبَتْ		رَبَّنَا		لَا تُؤَاخِذْنَا	
and against it		(is) what it earned (evil)		our Lord		punish us not	
إِنْ نَسِينَا		أَوْ أَخْطَأْنَا		رَبَّنَا		وَلَا تَحْمِلْ عَلَيْنَا	
if we forgot		or we committed mistakes		our Lord		and (do) not lay on us	
كَمَا حَمَلْتَهُ		عَلَى الَّذِينَ		مِنْ قَبْلِنَا		رَبَّنَا	
as which You laid		on those who		(were) before us		our Lord	
وَلَا تُحَمِّلْنَا		مَا		لَا طَاقَةَ لَنَا		بِهِ	
and (do) not lay on us (burdens)		(of) which		no power		we have	
وَاعْفُ عَنَّا		وَأَعْفُ		لَنَا		وَارْحَمْنَا	
and pardon		and forgive		[for] us		and have mercy on us	
مَوْلَانَا		فَانصُرْنَا		عَلَى الْقَوْمِ		الْكَافِرِينَ ﴿٢٨٦﴾	
our Protector		so grant us victory		over the people		disbelieving	